HISTO

OF THE

Constancy of Natur

WHEREIN,

By comparing the lat

Age with the former, it is maintained
the *World* doth not decay universally, in
spect of it Self, or the *Heavens*, *Elem*
Mixt Bodies, *Meteors*, *Minerals*, *Plants*,
Animals, nor Man in his Age, Stature,
Strength, or Faculties of his Minde,
as relating to all Arts
and Science

By

John Jonston *of Pol*

Printed for *John Streater*, and are to
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April 25, 1939

TO THE

Right Worſhipfull an

much Accompliſhed Gentleman *George Pit, Eſquire.*

Right wor:

I Have for a long time had an earneſt am bition to offer ſomething unto you tha might be, in part at leaſt, worthy of you ſelf; and I hope you will make this pr ſent to be ſo, by your gracious acceptanc ſuffering it to wear your livery: The Auth of it was a very learned man, whoſe works c be no waies prejudiciall to any perſon Honour. The ſubject of this Book is ſe ous, and of great Importance, I fear no o jection but that it may not be judged ſo ſui ble for your younger thoughts. Yet I preſum you wil not be offended with me, that I ſhou conceive ſuch ripeneſſe and maturity of jud ment in you beyond your yeers, as to tend a Book to your patronage, whoſe ſubject m deſervedly imploy, and ſtumble too, the appr henſions of the greateſt Sages, and learned Rabbies of our times: For my own part I n ver much fancied Poeticall ſtrains, and flaſh of wit, that are commonly bare outſides a

are a crackling noise in the world, having no solid matter containd in them. Yet I know such empty vanities can hardly want Patrons; it were then great pity that such a rare piece as this should fail of a favourable *Mæcenas*. The question here agitated is, Concerning *Natures Constancy*, (and not concerning the inconstancy of vain mens Manners) which I wish idle brains would seriously reflect upon, viz. whether this age wherein we live, may not afford persons (for man is the chief thing here considerable as famous for their valour, or skill in all Arts and Sciences, and all other Noble qualities and endowments, as there were in former dayes. The Author who maintains the Affirmative, hath made it good, as I suppose, beyond all exceptions, and herein hath paralleld, and I may say, exceeded by force of Argument, any that have maintained the contrary; and that to the vindication of his own particular, in this excellent Book of *Natures Constancy*. True it is, that there were many men formerly of great Honour and Renown in severall Countreys, and men of our daies, are reputed generally to be as Pigmies, compared with those Giantlike Heroes that were before us; and in some particulars, I think it cannot be defended, but they might surpasse us. Yet in regard we have the benefit

benefit of their labours and our own endeavours, we, though dwarfs, ſtanding on their ſhoulders may ſee farther than they could. For ſince the flood, commonly men lived no longer than we do now, and they wanted the help of many things that we enjoy; God hath been bountifull to every age in ſome notable diſcoveries never known before. For even in that very thing that learned *Archimedes*, is ſo much magnified for, his ἕυρηκα, our Age can juſtly ſay ὑπερ ἐυρήκαμεν, that we have exceeded him. *Martial* in his Epigrams complains of ſuch who carped at thoſe that were eminent for Parts, in the times they lived in, and would give them no commendation becauſe they were not Antient.

Tu ſolos laudas mortuos Poetas:
Nolo ut tibi placeam, perire.

And in another excellent Epigram he ſtates it at large, taxing the malice and envy of detractors, from the then preſent Age:

Eſſe quid hoc dicam, vivis quod fama negatur,
Et ſua quod rarus tempora Lector amet?
Hæc ſunt Invidiæ nimirum, Regule, mores:
Præferat antiquos ſemper ut illa novis.
Sic veterem ingrati Pompeii quærimus umbram,
Et laudant Catuli Julia templa ſenes
Ennius eſt lectus ſalvo tibi, Roma, Marone.
Et ſua riſerunt ſecula Mæonidem.

Rara Coronato plausêre theatra Menandro:
Nôrat Nasonem sola Corinna suum.
Vos tamen, ô nostri, ne festinate, libelli:
Si post fata venit gloria, non propero.

I confesse the nobleness and admirable worth of Ancestours are as spurs to posterity to set them on upon some Honourable designes, that may make them worthy of their Progenitors; So *Virgil* hath it in his Heroick verses.

Sis memor, & te animo repetentem exempla tuorũ.
Et pater Æneas & avunculus excitet Hector.

Yet *Ovid* clears it, that what they did afore times, will not ennoble us, if we tread not in their steps of Honour and Vertue.

Nam genus, & proavos, & qua non fecimus ipsi,
Vix ea nostra voco, ——

We may, nay we shall honour our Ancestours the more, by endeavouring to go beyond them. For the men of *Israel* & *Judah*, had no undervaluing thoughts of posterity; nor was King *David* displeased at it, when *Solomon* was made King, that the people prayed that God would make his Throne greater than the throne of his Father *David*.

Paterculus a singular Historian, seemes to hold the Negative, but that is meant onely, as to the rising and falling of particular Generations, that like to mans life, have their childehood, youth, vigour, and olde age. As Physitians distribute the times of diseases, wherein are

re to be obſerved, the beginning, augmentation, ſtate, and declination of them. For even as a man being to go up a hill, firſt comes to the foot of it & ſo mounts higher by degrees til he come to the top, and then he muſt of neceſſity go down again, as being able to go no higher. So there is an ἀκμὴ and top-point in all humane affaires, which being once gained, they fall back as far as the low riſe they firſt had. We ſee this largely verified in ſeverall ages, (I will not be tedious to rifle Hiſtories to ſet them down here) wherein we read, that Learning and Military Arts, and purity of Religion have flouriſhed wonderfully, yet by degrees they have all failed and worne away, and as groſſe ignorance and puſillanimity, blindeneſſe and ſuperſtition have ſucceeded them, as can be imagined; like to the ſeven yeers of famine in Egypt, wherein the ſeven yeers of plenty were forgotten, as if they had never been. But that this is not ſo in the generall courſe of the world, that hath a continued revolution, and circular motion, is cleerly ſeen in the very change of the yeer; For ſpring goes on to ſummer, ſummer to Autumn, Autum to Winter, and ſo comes about again: No ſpring ſo good, but, if not the next, yet ſome yeers following, may preſent us with the like or better, however the declining Autumn

tum, and cold hoary Winters have passed between. I am of opinion that the Author who maintained this Theorem, not as a paradox, but as a reall truth, hath obliged our Age to solemnize his memorie, for giving us this hint to exasperate our endeavours, and for chalking out the way, whereby we may be able, to do more than any Age before us. That they should not so much reflect on former times, as to forget that God had reserved somthing for them, if they would not be wanting to themselves. No *Hercules* Pillars are here set up, with a *Non ultra* engraved upon them; but we are to make use of *Charles* the Fifth his Motto, and go on couragiously with a *Plus ultra*, adding to what our forefathers shewed themselves honourable in. Give me leave for a cloze to make this application, that as your worthy Ancestours were highly honoured for their vertues, and for being good Patriots to their countrey, so you may have the happinesse to exceed them all, and to raise up Trophies of honor unto posterity, beyond your famous predecessours, improving by your goodness those gifts that God hath bountifully bestowed on you. Which are the cordiall wishes of him who is,

Your Worships in all Honourable respects.

John Rouland.

TO THE

Most Illustrious and Noble *Lords*,

D. ANDREAS.
D. RAPHAEL.
Earls of *Lesnum*, Palatinat, *Belzen*:
D. *GEORGE de Konary Slupesky*, *Castellanida Lablinensi*.

My most gratious Lords, Health in all obedience.

THough there be nothing almost, Most Illustrious Lords, that doth not defend the *Constancy of Nature*, yet amongst other arguments, your family may stand in the first place. From the dayes of *Dambrowca*, that you have made Poland happy, unto this present time, there are as many Senatours of the Kingdom, of your house as you have had Grandfathers, and great Grandfathers in former ages, and all of them of so great vertues, that all vertues seem to be bred in your courts. That there were pios men amongst them, the founding of Monasteries, and their large bounty to the Church can testifie,

testifie, that they were Magnanimous persons, appears by their laying aside the supreme honours, and undergoing meaner Offices, for the publike good. Your Ancestours far before the *Lepidi*, have out-run their yeers, by the celerity of their wise actions, and were made Honourable Senatours, at that age that *Scipio* could not think of being Consul. And why do I speak of former dayes? Your Grandfather was for this very thing of most famous memory, who so raised Piety and Magnanimity to the height, that were his hereditary vertues, that he hath the name of the Patron of the True Religion, and seems to be an example of most prudent Oratory. To say no more, the most Illustrious Lord your Father lives, and I wish he might live alwaies, of whom so many & so great things may be said, that the slendernes of my wit cannot comprehend, nor my low style expresse. The Church calls him, her nursing Father and Delight: The Senate their Eye, the Nobility, the light of the common wealth, the Muses their Patron; and to say what I would in brief; Men think that in his brest is bred, whatever vertue and prudence can be bred in any Noble person. But most Illustrious Lords, what shall I say of you and your two brothers? I look upon your Illustrious and most Noble Mother, descended from the *Leszнii*, and the

Dukes

Dukes of *Sanguſcii*, and you proceeding from
n honourable Seminary of vertues, do ſhew
orth ſome flowers in the ſpring of your youth
or the good of the Church and the Common
wealth, and there is no doubt but fruit will
ollow in the Autum of your yeers. Moſt Illu-
rious Lord *Slupeck*, I have no need to ſay
much of you, and your moſt noble family.
The Kingdom of Poland knows the worth of
t, and poſterity ſhall thankfully remember
our moſt Honourable Father. And you whilſt
ll your deſignes are Honourable, and engraf-
ed into the Family of the *Leſznii*, what may
e ſaid of that family you juſtly ſeem to partake
f it. It is yet in your power to preſerv a golden
ge in the Church and State: and being ſo, moſt
lluſtrious Lords, This work of the *Conſtancy*
f Natvre, doth of right belong unto you, and
eing I am come into the patronage of your
Noble family, it is my duty to offer it un-
o you, whatever it is. Wherefore I lay it
t your feet, and I beſeech you to pardon
ny weakneſſe in its mean dreſſe. No man was
ver unblamed to be wiſer than his mean con-
dition would ſuffer him; and no man loſt his
abour that offered, though it were a mean
gift to the Gods.

Farewell, moſt Illuſtrious Lords; and pro-
ceed and continue long to do good for God,

for

for your Country, and noble families; and to shew favour unto me, that am most addicted to your Honours.

From Leiden in Holland,
November: 1632.

The most bounden to your most Illustrious Honours

JOHN JONSTON.

I am of the number of those that admire the Antients, yet I do not, as some do, despise our own dayes. For nature is not grown so barren as to bring forth nothing new, worth commendation. Pliny L. 6. Ep. 21.

And as *Tacitus* saith.

There is a kinde of Circle in all things, as the Ages for manners turn about; all things were not better in former times, but our Times have produced some things worthy to be commended, and arts worthy imitation for posterity, Annal.

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FINIS.

John Johnston's CONSTANCY OF Nature:

A

Generall Thesis.

It is false that the world universally and perpetually doth grow to be worse.

The Prologue.

READer, it is the common opinion, and is in every mans mouth, that this world, and all things therein contained, do run towards their end, by a universall and perpetuall declining to worse and worse; and that there is nothing now in being, or can fall out, that may, I say not be preferd, but be compared to the dayes of our Forefathers. That neither the uniformity of the Heavens, is the same as it was of elder times, nor the fruitfulnesse of the Earth, nor the same vigour is in Plants and Animals, nor is the stature or

age of man so strong. *The excellencies of Arts, are, by reason of the worlds growing old, exhausted, and can do but little that is wonderfull, and but in few things.* Astræa *is gone to the gods, & there is no man, in common society, that may be compared with* Aristides *or* Socrates; *in* Policie with the *Fabii*, *Scipio's*, or *Marcelli*; in *Houshold Government*, with *Æneas*, the wives of the *Mynie*, *Manlius*, or *Junius*; in the Church, with *Ambrose*, *Hierome*, *Augustine*: In the Schools, with *Aristotle*, *Demosthenes*, *Cicero*, *Galen*. In brief, All things run downward, and they come not back again. But how true these things are reported, I leave it to every cordial man to consider, in the fear of the Lord. As for my own part, and what concerns those that I follow, I see that hereby the Majesty of God is dishonoured, the commendable indeavours of Men are hindered. For if the supreme God will not have it, that his Name should be honoured with as much reverence, as it was formerly done, why then doth he require so much at our hand? And if he will, wherefore doth he not bestow on us as great gifts, as he did on our predecessours. It cannot stand with his Omnipotency, that the treasure of his power should be exhausted. As for mans Industry, this is certain, that a preconceived distrust, will be able to do as much, as Imagination can in women great with childe, that sets marks upon Infants; or the conceits of Melancholy people, which being strongly painted in their minde, can torment them sometimes formany yeers, and sometimes bring them to their ends. This matter is confirmed not onely by the example of *Franciscus*, *Mar-*

Scion. l. 8. c. 6.

quiss

quiſs of *Saluzzium*, who being bewitched by the predictions that were written in favor of *Charles* the fifth, degenerated from *Francis* the firſt, from whom he received his Marquiſdom; but alſo, all thoſe Learned Worthies (I ſay nothing of others who make ſuch a pretence for their idleneſſe, or ignorance) who think they can bring nothing into the Exchequer of Learning, becauſe they think they can ſay nothing which hath not been already ſaid. Wherefore *Quintilian* ſpeaks the truth; *If men had thought thus, that no man could exceed him that was the beſt, they that are ſo, had never been the beſt.* Leſt therefore the truth ſhould be in captivity, the Majeſty of God diſhonoured, and the indeavours of men, and from thence their commoditie, ſhould be ſhut up in priſon; I having borrowed matter, eſpecially from a large Treatiſe written in *Engliſh*, by that reverend man, *D. George Hackwil*, S S T. *D.* concerning this Theſis, yet preſerving my own meaning, I thought fit to bring to publike view the principal things that are objected againſt it, and to communicate the ſame with the learned world. But while I deny that the world doth univerſally and perpetually run to worſe and worſe; I underſtand by the world, the whole compaſſe of the Heavens and the Earth, and I mean an univerſall ruine to worſe and worſe, in reſpect of all bodies therein contained; and I intend a perpetuall decaying, in reſpect of the duration, from the beginning unto the end; So that the meaning will be this, That this Frame of Heaven and Earth with all bodies therein comprehended, by ſucceſſion of

Quintil. Orat. 12.

time running along from the first to the last, doth not by nature slide and run to worse and worse. Yet I grant that the Elements are changed one into another, that mixt bodies are subject to alteration and diminution, that the earth hath lost something by the Fall, and the Flood; That the Manners of men and Arts do vary; That there is difference in the length of mens lives; And that sometimes some Arts are lost, But because.

Seneca.

All things but for time adjourn,
And whats past, joyes to return,
Nor is there made any thing,
But the end and beginning,
Touch each other in a ring.

Philo de Mand. Incorruptibil.

I think it can make nothing against the universall Ruine of the World. There is a notable recompence in the Element's fourfould qualities, which they dispense with most equall and just rules, according to their turns. The Sea hath formerly taken away some Islands; and we read in Histories of some new ones come up in their rooms. *God hath made Fruitfulnesse, or Barrennesse, neither in all places certain, nor yet perpetually.* They are the words of Barclay, *Those lands that were most fruitfull in former times, are now barren wildernesses, and dry sands; and those countries that were once extream cold and unfruitfull, are not now onely fit to bear corn, but abound with those things that are for delight.* Formerly *Ireland* was a Mart for the Muses, now, unlesse it were adorned by that one *usher*, and some other Stars, we should

In Icon. Anim. c. 2

esteem

esteem it to be almost a Barbarous place. *Greece* was formerly the famous place for Wisdom, now it is despised for its idleness and ignorance. So all ages have their Genius, that directs the minds of mortall men to certain studies: some ages are chiefly exercised in Wars, then again all things are peaceable; then people are in love with Kingdoms, then with Common-Wealths; sometime they are all born as it were Barbarous, then again they grow more milde, and more easie of conditions; and then again after some ages they return to their first blockishness. So the world hath often been adorned with the refined manners of Men; and afterwards, Industry failing, vanisheth as it were in a cloud. Moreover, there are times in all Countreys, wherein men live either longer or shorter; longer, most commonly when the times are Barbarous, and the Diet more plain, and more given to bodily exercise; shorter, when they are more civill, and there is more Luxury and idleness; but these things have their turns, &c. And this is our opinion: But since the world is considered either in spect of it self, or in respect of its parts in speciall, and these do contain more bodies under them, there must be many Propositions set down in clearing this Thesis; and these are the propositions that seem to me, to appertain thereunto.

Barclay l.

Verulam Hist. vit. & mort.

I. That the world in respect of the whole, doth not alwaies grow worse.

II. Nor in regard of the Heavens.

III. Nor in regard of the Elements.

IV. Nor in regard of mixt bodies both Inanimate, and Animate without reason.

V. Nor in regard of Man. Wherefore our discourse shal be employed in the refutation of the contrary, and confirmation of these propositions; And thou, Christian Reader, read this without prejudice, and consider with judgement.

Proposition I.

The world in respect of it self doth not alwaies run to worse.

THis is most true. For the Wisdome of *Salomon* saith, that the Spirit of the Lord fills the whole world; That which the *Platonists* calls the Soul of the world, is nothing else but the power of God, that manifests it self no lesse in preserving the Frame of the Universe, than it did in creating it. Whence saith *Justin Martyr*, *As that which is, had never been, unlesse he had commanded, Let it be made: So would it not continue, unlesse He had given order to those things that do not perish, that they should alwaies abide; and to those things that come and goe, that they should alwaies increase and multiply.* And Learned men in Schools, compare the dependance of things Created upon the Creatour, partly to Light, which is extinguished in the Ayre, by the Suns absence, partly to a Vessel that contains the water within it, partly to a Print made in Water. II. There are two principles that constitute naturall bodies; Namely,

Namely, matter and form. That, because it is not generated, it is not corrupted; for it is without any contrariety, and therefore cannot naturally be destroyed: but the nature of This, is, that when one departs an other succeeds in the same matter.

——*Nothing born can die,*
But all things successively,
Are changed but formally.

Nor can it be otherwise in Nature; For it intends no annihilation, nor can she do that more than she can create; nor where there is any augmentation, can any diminution happen.

III. But should we grant that some parts of the world do alwaies decrease; other parts thereupon will increase, or else diminution or annihilation must follow, and if this be granted, an incredible disproportion will fall out between them, and an infallible ruine must come upon that. And then for some thousands of years the Influence of the Heavens had faild, and transmutation of Elements, and forces in mixt bodies. But *Solomon* saith expresly, that there is a Circular motion in things, and as a Poet writes. 2 Pet. 3.

The Sun sets in the west,
But he there takes no rest. Boetius.
To rise he doth his best.

So we must judge of all other things.

IV. Lastly, by the rule of proportion it were an easie matter to foretell the day and the hour when it shall end. But that is false by the Testi- Mat. 24. 38. 1 Thes.

mony of Scripture, and of Christ himself: and divers men diversly define the Age of the world. *Liboravius*, makes it 1666. *Rostinus*, 1656. *Cusanus*, 1700. or at least the space, that precedes the yeer 1734. *Copernicus* is of an other minde. Upon *Napere*, Baron of March, a Mathematitian, that was second to none, *Owen* makes this sporting Epigram.

Ninety two yeers, this world must last you say,
It seems to set the bounds: you are full wise.
For had you set them at a shorter day,
You might have liv'd to shame, for forging lyes.

But it is objected, that *Esdras*, the Apostle, and *Cyprian* a Martyr, did intimate the decaying of things, and confirme that Principle, *Every thing the more it is removed from its beginning, the more it faints and fails.* It is true, and in
as l.4. v.54. expresse words in *Esdras*. *Consider also that you are of lesse stature than those that were before you, and those that shall come after you, will be lesse then you are, for that the Creatures now grow old, and are*
, 8. 21. *past the strength of their youth.* It is certain, that the Apostle writes, *That the world is subject to vanity, and that it shall be freed from the bondage of corruption, into the liberty of the glory of the sons of God.* We cannot deny but these are *Cyprians* words, *You must know in the first place, that the world is now grown old, that it stands not so strongly as it did stand, nor is it so vigorous as formerly it was, &c. In Winter, there is no such plenty of showers to nourish the seed, nor in Summer is the Sun so beneficiall to ripen the corn; Nor are plants in the Spring so prosperous by reason of temperate weather;*

nor

nor are Trees so fruitful with fruit in Autumn. There are fewer Marble stones dug forth of the Mountains that are worn out; they afford lesse quantity of Silver and Gold; Metals are exhausted, and the slender Veines daily grow lesse and decrease. The Husbandman failes in the Fields, Concord in friendship, skilfulnesse in Arts, Discipline in Manners, &c. All these things are true, yet this is most certain, that our Tenent is nothing weakned by this, nor is the contrary any whit confirmed. First of all that Book of *Esdras* hath nothing, but a false Title, and is most injurious. What we found in the sixth Chapter are mere Fables, concerning *Behemoth* and *Leviathan*; and that is false that is spoken of the consummation of the world. The Apostle onely intimates the impuritie and deformity that the Creature contracted by the fall of Man, and also the declining of Individuals, and the hastening of the species to a totall and finall dissolution by Fire; Lastly, the abuse of them, with the dishonour of the Creatour, joyned with the wrong done to his servants, which are the things he complains of. It is no wonder also that *Cyprian* writ such things. The times were then so bitter by reason of Wars, Famine and Pestilence, that the Christians of that age expected the end of the world to be at hand, & *Grasserus* writ that the opening of the second and third Seal hapned in that time. But a few yeers after, that lamentation was turned into joy. For not only under *Galienus*, otherwise a most cruel Persecutour, was peace restored by an Edict sent forth to the Churches; but also under *Constantine* was that Woman in the Apocalyps brought back into the clear light, which *Nero* had

L. 3. Eccles. Hist. c. 5.

had driven into the Desert, and which had lain hidden there for a Time, Times, and Half a time, or 245. yeers. But also unto this, may be opposed the *Disciple of Saint Augustine*, *Orosius*, whose words are these. *Let them remember with me the times of their Ancestors, that were most unquiet by reason of Wars, most heinous for wickedness, most foul for dissentions, most miserable for a long continuance, which they may deservedly be afraid of, because they were, and they have need to beg that they may be no more; to beg that of God onely, who then suffered his secret Judgements to break forth, and now his Mercies are manifest by removing them.* And that that Axiome is false, appears not only by the state of things, but also by the effusion of the grace of God by the Incarnation of Christ, in the yeer 3947. But that it must be understood of violent motion, is without all doubt.

Proposition II.

The world in respect of Heaven doth not grow worse perpetually.

IF such a declining of things to worse should befall the Heavens, it should either befall the Substance of it, or the Motion, or the Light, or the Heat, or the Influence. But it falls upon none of these. *Not the substance*; For though it be granted, that the first matter of the Heavens, and of the Elements be the same, and that both in respect of want of action in them both, and for the needlesse bringing in of two matters: Yet, that matter is joyned to such a form, that satisfieth the whole

whole desire thereof, nor hath it any contrary, whereby it may become subject to any corruption, and though it be subject to corruption, (which is the truth) as we finde it in the Psalme, and thence Generation would follow, because that there appeared new Stars, one in *Castiopea* in the yeer 1572. which lasted two yeers: and again, another in the brest of the Hen, Anno 1600. which is yet to be seen, and in 1604. one appeared in the Sphere of *Saturn*: Yet this would make no more against our opinion, than the corruption of mixt bodies made of Elements, can make. *Not the Motion*; For we see, if we were minded to follow the Common opinion, that not onely the *Primum Mobile*, by an Eternall decree goes about from East to West, but the Planets keep their courses as they are Calculated by our Ancestours, and when for certain yeers they have wandered in their Latitudes, they will without doubt passe in the same tarces as they went before. *Psal.* 102.

The Sun that runs with Fire hot,
The cold Moon's motion hindereth not. *Boetius.*
Nor doth the Pole Star ever drench
Her flames within the Sea to quench,
Though others do, and Vesper bright
At certain times foreshowes darke Night,
But Lucifer *brings back the Light.*

Of *Saturn* the Planet we may say as truly now as *Cicero* writ of it formerly. The Star of *Saturne* in its motion, effecting many things admirable, both anreceding and retarding, and by lying hid in the Evening, and shewing it self again, in the Morning, yet this makes no change in the large

large length of Time, but in the same time it will do the same again. And should we maintain that the course of the Starres were changed, how then could Mathematicians foretell the yeer, day, hour, nay the very instant of Oppositions, and Conjunctions, and Eclipses, so many yeers before. *Lactantius* concluded from thence that the Stars are no Gods, because they cannot alter or exceed their bounds, or usuall Motions. For were they Gods they might wander here and there at pleasure, without any necessity, as living Creatures do upon the earth, who because their wills are free, they go up and down where they please, and as their mindes lead them, thither they go. And *Plutarch* wondering at this uniformity, Such a great magnitude of things (saith he) such disposing of them, such a constancie in observing times and orders, could not either formerly be made without a Provident Artificer; or remain so many ages, without a Potent Inhabitant; or be governed for ever, without a Knowing and Skillfull Ruler, as Reason it self declares it. And if we would hold that the Heaven's standing still, is agreeable to the Scriptures, and to the opinions of the Antient Fathers, and should we assert that the Starres onely are mooved by their proper Motions, and that they are in the heavens no otherwise than living Creatures are upon the Earth, Fishes in the Water, and birds in the Ayre; yet would the matter be the same. *Not the light.* For as at first the waters were dispersed over the Face of the Earth: So was the Light through the Firmament. And as the waters were gathered together into one heap; so was the Light bound up in one body: & as that was called the Sea, so this was called

called the Sun. As therefore the Sea loseth nothing, though it water the Earth with innumerable Rivers; so the Sun loseth nothing by communicating of his Light. And if it be true, that at *Padua* tow Pitchers were dug up, inclosed in one, which *Olybius Maximus* dedicated to *Plato*, for they were full of a liquor wherein a Light then burning, was preserved for many ages. And if that be not false also, that is written of another Candle that was found burning in the Sepulchre of *Tullia*, what should we doubt of the Heavenly Light? Especially seeing that the Father, according the opinion of those who hold the Soul to be *ex traduce*, loseth nothing of his own Soul, when he communicateth a Soul to his Childe, but it is as Light borrowed from Light. As for the question concerning Heat, this doth of it self belong to the stars; yet God hath given this unto them, that they may be the cause of it, in things capable of heat. That they do it not by Motion, is confirmed by the Suns standing still in *Joshua's* dayes, and the temper of the middle Region of the Ayre, that declines unto cold: but by their light, the beams whereof, if they fall Perpendicular, if they be reverberated, then is it stronger, and this is almost a certainty. For the Summer, and Winter Temperament of the Ayre, and the effects of the artificiall Glasses of *Archimedes* and of *Proclus*, seem to confirm as much. When therefore we shew that the Light is not diminished, every man may easily know, what to think of the Heat. We need not much trooble our selves concerning the Influence. For if the substance remains Entire, how can these Operations ceose, that flow from the forme? We may for maintaining of our

Theses,

Theſes otherwiſe, produce that which *Langius* hath written. *I do not ſee*, ſaith he, *how any Man can exactly calculate any Mans Nativity, ſeeing that the Starres are hurried ſo violently about, day and night, ſo that the leaſt moments of time will produce mighty changes, which hardly any man can comprehend in his very thoughts.* *Reginald Pool* pleaſeth me well, who anſwers thus to one, who promiſed him great Honours, from the Scheme of his Nativity. *Whatſoever is pretended in me, by my naturall generation, is changed, and reſtrained by a ſupernaturall Generation made by the Blood of my Saviour.* But you will object to the contrary, that in former times the Torrid Zone was unhabitable, that the Sun is now neerer to the Earth, and not ſo far remote toward either Pole: and laſtly, that the Pole Starre in the Tail of Urſa Minor, is neerer to the Pole; and therefore the Heavens are deficient. It is ſo; For there are many that now live under the Torrid Zone, and there is Merchandiſe for multitudes of commodities, from hence thither; *Bodinus* reports out of *Copernicus*, *Rainoldus*, *Stadius*, and others, that the Sun is now more neer to the earth, by 136. Semidiameters, or 26600. miles, and *Philippus Melanthon* thought, that ought to be referred to the waſting condition of the earthly and heavenly bodies. It is the common opinion of Aſtronomers, that the Sun in Winter is not ſo far [illegible] toward the South, as he was in the dayes [illegible] *lomie*, and *Hipparchus*; and not ſo neer [illegible] the North in ſummer. For *Ptolomie* about the yeer of Chriſt, 140. diſcovered the greateſt declination of the Sun, from the Equinoctiall Line, toward either of the Poles, to be 23. degrees, 51. minutes,

udet. in Pole.

odinus l. h. Theatr. Natura.

minutes, 20. seconds, and because he found that account to agree with the observations of *Hipparchus* who lived 130. yeers before Christ, and of *Eratosthenes*, who preceded him, he thence concluded that the Suns greatest declination was immutable. But in the yeer of Christ, one thousand four hundred and thirty, the most learned Astronomers of the Arabians, found the same declination to be but 23. degrees 35. minurs. To whom *Albategnius* subscribed, who lived in the yeer, 880. But in the yeer 1070, *Arzachel* an Ethiopian born in Spain, took the greatest Declination, which he found to be 23 degrees, 33 minutes, 30 seconds; and that he might salve the differences of observations, he invented a new Hypothesis. *Copernicus* afterward, following him, in the yeer 1520. concluded that the Suns greatest declination was mutable, yet never greater then 23 degrees, 52 minutes, nor lesse than 23 degrees, 28 minutes, and he taught us that in the space of 1 thousand, seven hundred and seventy yeers, the Sun would passe from the former to the latter; and again, in so much space of time, the Sun would go back again, from the latter to the former. Therefore out of this Hypothesis of *Copernicus*, about 65 yeers before the birth of Christ, the greatest declination of the Sun was 23 degrees, 52 minutes, from which time, calculating backward, it hath ever grown lesse and lesse, untill about [illegible]eers before Christ, the greatest Declination but 23 degrees, 28 minutes, and from that, counting backward again as before, it increased, untill in the yeer, 3499 before Christ, it grew to be 23 degrees, 52 Minutes. Lastly, *Molinæus* writes of the Pole Star, in the Tayle of Ursa Minor,

Minor, that in the Days of *Hipparchus*, it was 12 degrees distant from the Pole of the World, and now a dayes it is hardly four degrees from it, and he supposeth, that when it shall come to stand in the Poles place, (which may be within 500 or 600 yeers,) the period shall be, which God hath set to Nature. I willingly grant all these things, yet I see not what inconvenience will happen to our cause thereby. Since they, that are of a faction against this, do defend a universall declining, they must also of necessity say, that the cold Zones by the cold being increased, are become inhabitable, and that the forces of men are so worn, that they can by no means endure it. The suns nearerneſſe to us, is either founded upon false principles, or the Suns declination is uncertain and changeable. For *Ptolomie* about the yeer of Christ, 140 placeth the distance of the Sun from the Earth, in 1210 Semidiameters of the Earth, but *Albategnius*, about the yeer 880 found it to be 1146 Semidiameters. *Copernicus* about the yeer 1520 found it to be 1179. *Tycho Brahe*, about the yeer, 1600 calculated it to be 1182 Diameters. But *Lansbergius*, *Keplerus*, and others, suppose the Sun is distant from the Earth 3000 Semidiameters. *Scaliger* holds that opinion to be so absurd, that he breaks forth into these words.

That which some have been bold to write, that the body of the Sun is not far more neer than it was written to be by our Ancestours, so that it may seem to have changed its place, in the body of the [illegible] Orb; their very writings ought to be wiped out with Spunges, or themselves whipt with rods. As for the Suns coming neerer to the South, or to the North, the most learned Doctor *Bainbridge*, *Astronomie Rea-*

der

der in the famous University of *Oxford*, thinks that the Suns Declination is immutable, and that the difference of some minutes, between us and *Ptolomie*, might arise from some errour amongst the Antients in their Observations, whence it will follow that the Sun is not farther removed toward the South, nor is he come neerer to the North. Yet however, if we should grant that there were a mutability, it would follow, that as the Sun was 65 yeers before Christ, farther off toward the South, than it is now; so in the yeers that went before those yeers it was not farther off. And when that the greatest Declination is at the highest, the Sun in winter wil be farther toward the South, and neerer in summer toward the North; But when it is at the lowest, it will be all contrary. Lastly, if any inconvenience may fall upon us thereby, that is recompensed by the convenience, that befalls them that live toward the South, and so nothing can be collected thence, for to prove an universall falling of the World from worse to worse. The opinion of that Rare man is grounded on a weak foundation, for the Pole Star wil never remove to be in place of the Pole of the world, or be so straightned that it cannot proceed forward. I grant indeed that after 50 yeers are gone, it will be very neer to it, but it will go back again, and it will become more Northerly, as it is now Southerly, and this seems to be most certain; and if the Culminig neer, or going farther off from the Pole, by other Stars, do not shew the end of

the world, what reason will perswade us that this Star should shew it?

Proposition III.

The world, in respect of the Elements, doth not grow to be worse.

BEing that the Elements may be considered in generall, or in speciall; that this Article may be more exactly demonstrated, four other Articles seem to belong unto it.

I. That the world in respect of the Elements in general doth not grow worse.
II. Not in respect of the Ayre.
III. Not in respect of the Water.
IV. Not in respect of the Earth.
We shall therefore shew all these in their order.

The First Article.

The Elements in generall do not grow worse.

FOr if the Elements considered in generall, should universally and perpetually grow worse, they should decay, either in respect of

Number, or *Quality*, or *Proportion*, or *Transmutation*. But it is not so in any of these. What concerns their number; The common opinion is, that there are four, but Three is the truth: for the Fire is but the supreme part of the purer Air, that is more subtile, hot, and free from exhalations. For since the Scripture doth no where speak of Fire, no not in *Genesis* where things created are described, why should we maintain it? And if that solid Element of Fire, should differ in subtility and thinnesse, from the Sky, or the uppermost part of the Air, a new refraction of the Stars must needs follow, by reason of the Fire, and we should be ignorant of their true places, which is false. Moreover, Nature in the chiefest things hath observed the number of Three. For to say nothing of the supernaturall Mystery of the Trinity; there is a Trinity in Mans Sex, the male, the Female, and the Hermaphrodite: there are three first principles of naturall things, as Matter, Form, and Privation: also there are three sensible principles, Salt, Brimstone, and Mercury. There are three principall parts in Man, and three kind of spirits; the Animall, Vitall, and Naturall: as also they have three Channels, or Vessels, namely, the Nerves, Arteries, and Veins. There are three humours in the Blood, as there are in Milk. The Buttery part of Milk resembles the Air, and so doth the Choleriek part of the blood. The wheyish part of the Milk, and the serene part of the Blood, resembles the Water. And the Crudly part of Milk resembles the Earth, as doth the grosser Choler of the

Blood.

Blood. Every man knows that this number is found now adays; and in respect of the qualities, the Earth is now the driest Element, the coldest and the heaviest. The Air is the hottest moistest and lightest. The Water is cold and moist. *Aristotle* makes the proportion between the Elements to be Ten Degrees: but it is not so,

Barthol. de Elements. c. 5.

For the Circumference of the Earth is 5400. miles, therefore the diameter is 1718, the Semidiameter is 859, or 860, which are chosen for to facilitate the account. Moreover there are many emptie places of the Earth that are without Water, and where Seas are, the Earth is under the Water; so that the depth of the Sea, as is gathered by the observations of the most skilfull Mariners, in many places scarce amounts to 80, or a 100 paces, more seldome to two or 300 paces, and most seldom to 500 paces, but seldom or never to a 1000 paces, and that is but the fourth part of a Germane mile: and if this be compared with the Diameter or depths of the Earth, it is as the height of a drop of sweat, compared with the whole body. Moreover, experience shews, that Air will be made of a few drops of water, that is by many degrees more than they. And who can deny, but that this proportion holds even at this day? As for their transmutation: *There is a notable compensation of the four fold forces in the Elements, dispensing their courses by equal rules and bounds. For, as the Circle of the yeer is distinguished by four quarters, one quarter succeeding after an other, and by the same course, untill the same time return again; in like manner the Elements of the world succeeding one the other in their courses, are changed, and you would*

The same Aequis. l. 2. c. 5.

Philo de mundi incorruptibilitate,

it were incredible; when they seem to die, they are made immortall, running the same race again, and again, and passing daily up and down the same way. For from the earth begins a rising way, which melting is changed into water, then the water evaporates into Air, the Air is rarefied til it be Fire, & another declining way tends downward from the top; the Fire being put out sinks down into Air, and the Air becomes thick, and turns to Water, and the moysture of the Water becomes grosse till it be Earth. True it is they are not otherwise mingled, than as Islanders are with those that Traffick with them; yet this cannot be denied, but it is done for the great good of the Universe. For pure water were unfit to drink, the Earth would afford no moysture for Corn, and we could not breathe in the Air. Hence Saint Augustine. The Air on the top of Olympus, is reported to be so thin, that it cannot nourish Birds, nor yet Men that happen to go up thither, can be nourished with the Spirit of a grosser Air, as they are wont to be, and is requisite for their nutriment.

August. Genesi ad liter. l. 7. c. 2.

Article. II.

The Element of the Air is deficient in nothing.

IF the Aire had failed in any thing, it had faild in its temper. But if we credit Historians, in former times the drinesse of the Air was greater, and the Infection of it more

Pestilentiall: Chronicles write, that in the yeer 1294, the Winter was so Cold, that in the *Adriatick* Sea, the Venetian Factours passed over the Ice, loaded with their Money. *Zonaras* reports, that the like accident fell out in the *Pontick* Sea, and the Sea adjoyning, under *Constantinus Copronymus*. In the dayes of *Charls* the great, there was a great and most bitter Frost, whereby the *Pontick* Sea for a hundred Miles Eastward was turned to Ice, and was from top to the bottom, 30 Cubits thick. In the yeer 1125, the Winter was so violent, that innumerable Eels in *Brabant*, by reason of the ice, went forth of the lake, which is strange, and got into Hay Ricks, and lay hid there, till by extream cold they rotted away, (*Robertus De Monte*). And the Trees at last scarce had any leaves put forth in May. But to speak of the drinesse, I read in *Livie*, that in the yeer after Rome was built 322, that the rain from Heaven, not onely failed, but the Earth also wanted her inbred moysture, and had hardly enough to serve for the perpetuall Rivers. And where Fountains and Rivers were dried up, and Water failed, the Cattell died for thirst. In the yeer 1153. the Wood took fire, by extreame heat of the weather, and the fat earth burned, and no rain could Extinguish it. The *Germane Annals* report, that in the yeer 1328, the Air was so hot, that the harvest was ended, (to use their own words) before the Feast of Saint *John Baptist*. In the yeer 1473, the Wood in *Bohemia* burnt 18 weeks, and the *Danow* was so dry, that in many places it was Fordable, and the same thing is written of the

Livie.

Meigerius.

River

River of the *Thames* in, the Reign of Henry the First. But in the yeer 1494 in the end of July, the Lakes and Waters were so bound up with Ice, that all the Fish died for want of water. You may adde to this, what *Tacitus* writes of Armenia, *That the Winter fell out so cruell, that the ground was so covered with Ice, that without they dug, they could find no place for their Tents. Many mens Limbs were scorched with extremitie of cold, and some upon their Watch were found dead. And there wat a Souldier observed, who carried a bundle of wood, whose hands were so frozen, that they clave fast to the wood, and fell off from his arms that were thus maymed.* As concerning the Pestilent infection of the air, it was once so great in Greece (as *Thucydides* observes) that Birds fell down with the infection, and birds of prey would not touch the carkases. In the government of *Vibius Gallus* and *Volutianus*, as *Pomponius Lætus*, and *Zonara* testifie, the plague continued without intermission fifteen yeers, and at Alexandria no house was clear, and those that remained were not more than there were old men in former dayes. *Lipsius* saith, *He never read of a greater plague, for continuance, in any part of the Earth.* In *Justinians* dayes, at *Constantinople*, sometimes, 10000 have died. In *Numidia* sometimes, as *Orosius* reports, 800000; In the time of *Petrarch* at *Florence*, between March and July, a hundred thousand died. And it was so violent in *Italy*, that of a thousand men, scarce ten remained. In the yeer 1348 the Plague destroyed so many at *London* in twelve Moneths, that in one Church-yard 50000 were buried. Between January

Tacit. Annal. l. 13.

Lip. l. 2. constant. c. 22.

Oros. l. 5. c. 8.

nuary and July, there died 57374, What shall I say of the English Sweat, which thrice passed over the whole Island; the last was in the yeer 1551. Nor must we think that the Pox is now more violent than it was formerly, *This very disease*, saith *Fracastorius*, *will dy and be extinct, and again it will revive in our Posterity, as it is credible it was seen by our Ancestours, of which there are no small tokens yet remaining.* But as for the Scurvey, (which is nothing else than a Melancholique and Malignant Cachexie of the body) and some suppose it to be proper to the inhabitants of the North, and the Sea Coast. It proceeds from obstruction of the Milt, by Melancholique dregs corrupted by some secret malignant quality, with weaknesse of the Attractive, and the expulsive faculties, and is not without some great hurt of the rest of the bowels of the belly: whence ariseth an itchy rednesse of the gums, flagging, corruption and stinking, falling out of the teeth, or weairnesse of the Legs, resolution, wannesse, and exceeding wearinesse, from a very small cause. That the Ancients were ignorant of this, is most false. For *Hippocrates*, as *Langius* writes, doth describe it under the name of the Iliac passion, or *Volvulus Hæmatites*, *in lib. de intern. affect.* and also under great milts, in the same book. And *lib. 2. Prorrhetic.* he confirms it. *Galen in lib. Destinat. describes the Scurvey: That it is a kinde of Palsie, that if men be affected with it, they cannot walk straight forward, but sometimes they reel from the right hand to the left, and they bring about their left foot against their right, and they are forced to knock their right foot against their left, and when they go forward*

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hey lift up their leg. Some again out of *Galen* would call it the Black-Morphew; But true it is, that a great Plague, this time ten yeers, spread in England, Italie, France, and other places: but what doth this make for a universall declining of Air to a worse condition? The violence of Fires underground seem to have respect to this, which were very raging in former times, as we know for certain. When *Titus Vespasian*, and *Flavius Domitian*, were Consuls, the Mountain Vesuvius in Campania burned, and first breaking up the top of it, it cast forth stones, after such vast flames that it set two towns on fire, Herculaneum & Pompeys towns; and the smoke was so thick, that it obscured the Suns light. Lastly, it sent forth such abundance of Ashes, that they covered the neighbour countrey, as if they were snow, which by the force of the winds were said to be carried into Egypt, Africa, and Syria. The City Julianum, they are the words of the most prudent Historian, *being joyned to us, was afflicted with an unexpected mischief. For fires breaking forth of the Earth, laid hold of Farms, Fields, Villages, in many places, and they flew to the very walls of Colen, newly built, nor could they be extinguished by the falling of rain, or by river waters, or any other moysture; untill for want of remedy, and for anger at the losse, some countrey men did cast stones and far off, and as the flames gave way, they encountred, and with strokes of clubs, and other things, they frighted them away as men do wilde beasts: Last of all, they took off their clothes from their bodies, and threw upon them; the worse they were and defiled with*

Dion. Cass. in Histor. Plin. Jun. in Epist. ad Tacitum.

Tacit. l. 13. Annal.

with wearing, the latter they served to put out the Fire. That also was wonderfull that fell out in the Kingdom of Naples neer to *Puteoli*, in the yeer 1538, the 29 of September. The Sea retreated 200 paces, and a Mountain at two of the clock, at night, riseth up, with a huge noise, and casting forth of burning stones, and with such a belching forth of ashes, that not onely almost all the houses were thrown down, but also the famous hot Baths at Tripergula. The mighty Fires of *Aetna*, and of some other Mountains in India, are to be seen in my Book of the * Wonders of Nature. Let every man consider whether the like hath hapned in latter times. Concerning that which is newly written of the mountain of Coles in the Countrey of Misena, or of *Modernus* in Italy, that *Agricola* speaks of, or that which is written of *Hecla* by *Blefhenius*, or of S. *Michaels* Island, which is one of the *Azores*, seems not to be compared with them.

Sandius in Itiner.

* *Lately printed in English.*

Article III.

The Element of water is decayed in nothing.

WEe see at this day a threefold tide; a daily, monethly, and yeerly Tide, that *Posidonius* ascribeth to the Sea. That it is Salt, as formerly, is discerned by the taste. It sends forth rivers from it, and receives them again upon their return. If waters are seen now

now, where they never were before; on the contrary, waters do fail from the places where they formerly were. It is manifest that in the yeer 1460, a Ship was found in the Alps, with Anchors, in a Mine where they digged Metals. And *Hierome* writes that after the death of *Julian*, Ships were brought to the Clifts of Mountains, and hung there. And *In vita Hilarion.*

Though no Fountains last for aye
But all rivulets still decay.

Pontan. l. 4. Meteor.

Yet the great Rivers, *Indus*, and *Ganges*, *Danubius*, the *Rhine*, and *Nilus* have not at all changed their courses, as is to be seen in the Geographicall Descriptions. Especially the constant course of *Nilus* for so many ages seems to be one of the Wonders of the World. For it keeps its time so exactly, that if you take any of the earth about it, and neither moysten it, nor dry it, it will keep alwaies the same weight until the 17 of June. From thence is the weight increased, as the river augments, and gives an infallible testimony of the ensuing Flood. It is known that some Mineral Baths have perished, but it is no question, but others are risen in their rooms. *Necham* writes most truly of the Baths of England. *Prosper Alpinus.*

For to relieve old age decaid, there's none
Before our English Baths were ever known.
If men be lame, or broke, or fainting lie,
Sick from a cold cause, hot is the remedy.

Con-

Concerning the English Spaws. See *Edmund Dean, Doctor of Physick at Yorke, his* Spadocrene.

Article. III.

The Element of Earth hath failed in nothing.

IF the Earth had failed in any thing, it must either be in quantity or fruitfulness. For *Ælian* in his time, writes that *Ætna, Parnassus,* & *Olympus*, did appear daily to grow lesse, as Sea-Men observed. But *Palestina* though it were but a small Country, yet it was large enough, for Thirty Kings, that were Idolaters; and withall fed such multitudes of the Israelites, that in a war between Israel and Judah, 1200000 Men met; to say nothing of the Sacrifice made at the Dedication of the Temple, or of that other spoken of elsewhere in the Chronicles. Yet the Conclusion cannot by any means be granted. For what is spoken of Mountains, is not confirmed concerning the whole Earth, which hath the same Dimensions now, it formerly had. For, this falls out by reason of rain water and the Sea, and what departs from the Mountains falls upon Valleys: whereupon *Anaxagoras*, being asked whether the Sea should ever overflow the Mountains of Lampsacum, he answered, Yes, when time should fail. For as nothing is lost by the Sea, when

1 Chron. 13.3.
2 Chron. 7.5.
2 Chron. 37.14.
2 Chron. 32.5.

the

the Rivers run from it, because they return again; so the earth loseth nothing by things that grow from it, and are fed by it, because all turn at last into earth, as *Lucretius* writes.

Therefore the Earth hath gaind the Mothers Name.
For all born of her, return to the same. Lucret. l. 2.

That which is spoken of the Holy Land, it seems that we ought to ascribe that to the particular benediction of God; and also to the promise made for the supply of the Sabbatical yeer. But *Bretardus* writes thus of it before 300 yeers were past. The Corn growes and increaseth wonderfully upon the Earth, not manured with dung and soil; The Fields are like Gardens wherein there growes every where, Fennell, Sage, Rue, Roses, and in brief, there are found all the worlds goods; and the Land truly flows with Rivers of Milk and Honey. And though it be said, that it hath lost something of its wonted fruitfulnesse. Yet on the contrary, other countreys here & there, & other places, have received new forces, to become fruitfull, & it is no doubt, but that did fal out by a singular curse from God, and for the wickednesse of the Inhabitants. We, saith *Columella*, assigne the businesse of Husbandry *to the basest of our servants, as to a hangman for punishment, whereas the best and Noblest of our Ancestours used it themselves. The earth did heretofore enjoy a plow with a Garland and a triumphant Plowman. We must do therefore as Mises did,* Deu. 11. 12. Lev. 26. 3. Lev. 20. 24. *De terra sancta.* p. c. 1. Whether the earth were not merly more fruitfull. Columella de re rustica. Plin. l. 18. c. 3. Ælian lib. 1. c. 33.

dish; if we would have Pomegranates as great as he offred to *Artaxerxes*. Should I ad to these that there was greater famine amongst our Ancestours, and that the price of things were greater, I should not erre. In the yeer 1625 there was a mighty Famine: and in 1630, in Poland, which otherwise is held for the Granary almost of all Europe. For, four bushells of Corn, that were wont to be sold for three Franks, were prized at 18 Franks: But what is this to things past? In the time of *Valentine*, Fathers, in a Famine, sold their children, that they might avoid the hazard of death. In the time of *Honorius*, they proclaimed in the Market place, *Set price to Mans flesh.* *Livy* writes that many of the common people at Rome, that they might not pine away with lingering hunger, did cover their heads, and cast themselves into Tyber. The same thing, hapned in England, in the yeer of Christ 714, in the dayes of *Ina*, King of the South Saxons. As for the price, *Varro* writes that *L. Axius* a Romane Knight, would not part with a pair of Pigeons, for lesse than 400 Denarii, and it may be now Sparrows are sold for lesse then a farthing.

Novel. tit. 11. apud Cedr. Theodos. Jos. l. 6. annal. Beda. l. 4 c. 13. Varro l. 3. c. 2.

Pro-

Proposition IIII.

The world, in respect of mixt bodies, both Inanimate, and Animate creatures without reason, doth not grow worse.

A Mixt body is divided into Inanimate, and an Animate body: under that, Meteors and Minerals are contained; under this, Plants, Animals, and Mankinde. Wherefore it seems very necessary, that for the more perfect handling of this question, these things should severally be demonstrated. But because there is a proper Article assigned for Man by himself, by reason that he affords such plenty of matter, we set down here onely three Articles.

I. It cannot be proved, by the Meteors, that the world runs to worse.

II. Minerals have not faild.

III. Neither Plants nor Animals have decayed at all.

Article.

Article. I.

From Meteors it cannot be proved that the World growes worse.

FOr neither have those things failed that serve for our profit; nor are things hurtful, lesse hurtfull now, then they were formerly; nor are they lesse frequent; Rain and Snow do now as well make the earth fruitfull; Dew waters it; the Winde ventilates the Air, and the fiery exhalations purifie it. Do we not now see Rain-bows and other Meteors as well as formerly? As for things hurtfull; In the yeer N. C. 634, when the Jugurthine war began, it rained Milk three dayes, and in the third yeer that the wars proved successefull against *Jugurtha*, some write that it rained Milk twice. See a rain of flesh in Livie. *Albertus* relates out of Avicennas, that a great masse of Iron, weighing a 100 pound fell out of the Air, and of that afterwards the best swords were made. When *Hannibal* with his Army broke into Italy, it rained fire-Stones. When *Titus Annius Milo*, pleaded his cause at Rome, it raind burnt Brick; and it was recorded in the Acts of that yeer. Our age speaks no such things. It is true, the Clowds fell in Selesia, about Goldeberga: but, Was not a greater fall of them seen in Franconie, *Anno.* 1551? *An infinite*

L. 3. Hist.

Plutarch in Fab. Maximo.

infinite multitude, saith, Bartholinus, *of Men and beasts were drowned by a sudden tempest, clowds falling unawares, and rain being powred forth in heaps*; so that the strongest walls of many Cities, Vineyards, & gallant Buildings were destroyed utterly. What shall I speak of Earthquakes, comets, winds, and thunder. There appeared, as the Earl of North-Hampton writes, four Comets in four yeer: And *Beda*, and *Paulus Æmilius* say, that in fourteen days, in the time of *Charles Martell*, there were two seen, one at the Suns rising, the other at the Suns setting. There was such a great one, when *Attalus* Raigned, that it was as large as that place in the Heavens called Via lactea. And in the yeer 1556. there was one so great, that not onely all light exspirations and dry matter, no nor all Woods and groves, as many as are upon the face of the earth could serve for Fuel for its two Moneths time wherein it shined. Was there any such thing in our dayes? Truly I know no example of it: and should I meet with any such; yet this would conclude nothing for the universall ruine of the world. For if when the exhalations are consumed, that trouble the Aire, the Aire grow clear; if the vapours that ascend, being framed of a more fruitfull fatty substance, can cause fruitfulnesse, when they are spread about the fields, and water them like dew; if all matter that burns do not leave behind it stinking smells, after that it is extinguished; a good temper of the Aire, fruitfulnesse

Barthol. l. 2. de Meteor. c. 2.

In L. prædict. vener.

Seneca quæst. Natu. l. 2. c. 25.

Bodin. l. 2. Thea. Natur.

of the Earth, and plenty of provision may succeed after Comets; and the prediction of evil may be recompensed with this good successe. Concerning Earth-quakes, we have heard almost nothing in these days; if you except that which happened in Apulia, *Anno.* 1627, that devoured 17000 men. Also that was very strange that fell out in the yeer 1571, about the twelfth of the Calends of March in Herefordshire in England. For then at night about six of the clock, the Earth parted in the East quarter of that County, and a Mountain put forth with a Rock that was under it: (First with a mighty noyse and roaring, that all that lived neer those parts heard it) as if it had wakened out of some long sleep, and it riss to a higher place, leaving its deep den, and caried with it the trees that grew upon it, Folds and Flocks of Sheep: Some trees were swallowed up by the ground, others were carried along with the earth, and were by that means so united to it, as if they had rooted there at first. From the place it removed, it left a great empty cave, that was foury foot broad, and eighty ells long: the whole field was about twenty acres; In the way it overturned a Chappel. It removed a Yew-Tree that stood in the Church-yard, from West to East; and with the same violence it drove forward, the common wayes, Sheep Coats, and hedges with the trees planted in them. Thus when it had wandred from Saturday night till Munday night,

Cumanus.

it

it stood still. Yet formerly they were more frequent and greater. In the beginning of that yeer, when *L. Cornelius*, and *L. Minutius*, were Consuls, *Livie* writes that Earthquakes were so frequent, that men were weary, not onely of the thing it self, but, of the Festivals ordained for the removing of it: and he reports that an Earthquake lasted 38. dayes. Others say, some have lasted two yeers, and come at severall times again. In *Tiberius* time, twelve Cities in Asia fell down. When *Constantine* reigned, as many were destroyed. Antiochia in the dayes of *Trajan* with the places about it, was swallowed up. *Augustine* writes, that whilst he lived, a hundred Cities in Africa fell down. *Æneas Silvius*, writes thus, of an Earth quake to *Frederick the Emperour*. *You shall understand by the bringer of these, what wonderfull and incredible damage hapned by an Earth-quake in the Kingdom of Apulia: For many towns were utterly overthrown, and others fell down in part; at Naples, almost all the Churches, and great Palaces fell; above 3000 are said to be killed in the ruines; all the people now dwell in Tents.* The same may be spoken of Winds and Thunders. S. *Paul* in a Tempest saw neither Sun nor Srars, for many dayes. *Virgil* describes a fight of the winds Contrary, which now happens not.

Liv. l. 44. and 45.
Aristot l. 2. Meteor. c. 8
Plin l. 2. c. 81.
August. l. 2. de Mirac. S. S.

The East and West, and rainy South-west roar,
Fighting, they drive huge Billowes to the shore.

What great Shipwarks have been in former times, the life of *Solyman*, and the approach of *Charles* the Fifth to Argiers, and his departing thence, will manifeſt. *He loſt in a few howrs a* 140 *Ships* (*ſaith the Hiſtory*) 15 *Gallions, beſides Men and Horſes, and other things that were deſtroyed. I ſaw*, they they are the words of *Bellarmine, and had I not ſeen it, I had nere beleeved it, a great quantity of earth caſt up by a moſt violent winde, and that was thrown upon a certain Village, ſo that a very deep pit was left, where the earth was thrown out, and the whole village remained under ground almoſt buried, unto which that earth was brought.* He that thinks this Hiſtory to be of too late memory; let him think upon that winde that happened in the dayes of *William Rufus*, *Anno* 1096, at London, it threw down 600 howſes; to ſay nothing of the cover of the Church, carried away with the Arches, and main beams: ſix of theſe that were each twenty ſeven foot long, fell with ſo great a force, that they made a hole twenty three foot deep in the ground.

Article

Article II.

Mineralls have not failed.

Our purpose was to speak of Mineralls in the second place. And these before any other things, if it were true, would discover the decay of the world. For the unsatiable covetousnesse of men, seeks for Gold almost as low as Hell; and the cruel hunger they have after it, doth by an unrestrained sacrilege rob the Earth of her treasures that ly hid in the bowels of her. But it is so far from winning any thing to the side of those that are patrons of the opinion we oppose, that these very bodies, are a most strong argument against them. The Silesian Earth is come to be added to the earth of Armenia, and Terra Lemnia, and it is also better. The inventor of it, was one *Johannes Montanus* of Silesia, who hath put forth a Book of it, *that it is Gold trasmuted, by the providence of God and of nature, prepared for an excellent remedy, and changed, being properly good against Venome, no lesse than Medicaments are, that are prepared with great cost of the Gold of Hungaria.* *Sennert scient. natur. l. 5. c. 1.*

There is also at this day Bole of Toccavia in Hungaria, that is like Butter, and is good against Catarrhs, and is preferd before the *Crato in Epistol.*

Bole of Armenia. Alſo there is a red earth found neer to *Bergas* in *Norway*, not unlike to *Terra Sigillata*; and it is a moſt preſent Antidote againſt the Scurvey. II. Alſo that Minerals have a power in them, to multiply themſelves, is almoſt out of all doubt. A vein of Brimſtone is repaired in four yeers. The earth Salt Peter is taken from, laid on a heap, will in five or ſix yeers yeeld Salt Peter again. In India there is a Mountain, called Oromenum, of naturall Salt, whereout Salt is cut, as quarries are, that growes again; as *Cæſalpinus* relates: And the ſame may be ſaid of Stones; and that is worth marking, that *Garzias ab Horto* writes of the Diamond. *Diamonds that in the deep bowels of the Earth ſhould be perfected in many yeers, are bred almoſt on the top of the ground, and come to perfection in two or three yeers. For if this yeer you dig in in the Mine a cubit depth, you ſhall finde Diamonds; after two yeers, dig there again, and you ſhall finde Diamonds in the ſame place.* Nor are Metals out of this priviledge. For Gold at Corbachia in Weſtphalia groweth and increaſeth in heaps every fourth yeer. Iron in Sileſia, at the town Saganum, is dug up after ten yeers being bred anew. The ſame is ſpoken of Ilva an Iſland in the Tuſcian Sea. *Cæſalpinus* reports, that the earth that is dug up with the Mine, though it have no metall in it, in proceſſe of time will be changed into the ſame Mine. Laſtly, it is moſt certain, that in ſome Countreys, even now

Petrejus diſſert. harm, 38
Fallop. de therm.
Cardan. l. 5, de ſubtilit.
De Metal. l. 1. Cap. 6.
De ſimp. in India. naſc. l. 1. c. 47.
L. 3. de Metallis cap. 6.

now some rich Mines are found out. I will say nothing of the West Indies, the wealth whereof fills the Cantons of the Spaniards, English, and Dutch.

Norway alone can shew the same, if *Bartholinus*, a man of credit, may be trusted. *At this day*, saith he, *there is no place in the earth so fruitfull for Silver, as some Mountains are, that are discovered in the Kingdom of Norway*, Anno. 1623, *in the reign of* Christian *the fourth, King of Denmark and Norway, my most bountifull Lord, that if any man did formerly promise Golden Mountains, Norway doth not onely promise Silver Mountains, but performes them. For great lumps are dug up that are most pure and the best Silver, without any help of Fire. In other parts it is more unconcocted; but where scarce a fifth part was, now a third or fourth part is drosse.* What shall I say of the Veins of Iron in Sussex, and of Tin in Cornwall?

De Corporib. perfectè mixtis inanim. c. 4.

Article III.

Neither Plants nor Animals have decayed at all.

I Shall not need speak much of these, for if the Earth have not failed, either in respect her fruitfulnesse, nor of other accidents, how then shall they fail? The Simples have now the same temperament, and the

same operations, and Animals are now described as *Aristotle* described them. *Aristotle* saith, Horses lived but 18 yeers, and at the most but 50 yeers. *Albertus* saith, he saw a Souldier had a Horse 60 yeers old. *Niphus* saith, that in the Stalls of *Ferdinand* the First, there was a Horse 70 yeere old. Also *Buteo*, a man commended by many writers, going about to shew by Geometricall proportion, that the Ark could hold so many Cattell, and provision for a yeer, borrowes the foundation of his Argument from the present Dimension of the bodies of beasts, and their sufficient nutriment. *Goropius Becanus*, *Pererius*, *Rawley* and others subscribe to him. But what is spoken of an Elephant in the Book of the Maccabees, *Junius* shews, that must be understood of the Indian Elephants, that are greater than the rest of Æthiopia. And they that have been in the Kingdom of the Great Mogull, maintain there are some greater than those we see here. The influence of Eclipses upon these inferiour bodies, and the greater frequency of them makes nothing to this matter. For first, since an Eclipse is nothing but the interposition either of the Moon, between us and the Sun, or of the shadow of the Earth between the Sun and Moon; we have no more need to fear any danger from an Eclipse, than we should by the interposition of some grosse Clowd. *This order will continue in all ages; that have such dayes, wherein the Sun by interposition of the Moon,*

1. *Mac.* c. 37.

Seneca, l. 5. *de benef.* c. 6.

is

is afraid to send forth all his beames. Also it is false that Eclipses are now more frequent than formerly. For the Sun Moon and Earth have the same substance and accidents they had; and Ligh and shadowes have the same being, they had formerly, and the Moons way or Latitude, from the Eclipticke, is as it alwayes was. See *Bartholinus* concerning these points, *Astrolog. Problem. ultimo.* Also it is false, that they are greater than they were. For in the yeer 1133, as *Cambden* writes, the Suns Ecclipse was so great, that day was changed to night. *Anno.* 1140. as *Malmburiensis* relates, it was so great that men feared the old Chaos would return. *Anno.* 1415, on the seventh of June, it was so terrible that birds fell to the ground. We shall conclude therefore that there is nothing in mixt bodies that can intimate unto us, that the world declines to worse universally and perpetually.

In Chron. regum, Manner. L. Hist. novel.

Proposition V.

The World in respect of Man doth not grow worse.

MAn is the Epitome of the whole world, a Marriage of Superiour and Inferiour bodies, a Microcosme of a Macrocosme. But

But for as much as this consists not onely in the body, but also in the rationall soul, that is united to it, it is requisite that in respect of all things, some of each should be enquired into. But here principally we are to consider his strength, age, and faculties of his soul. And indeed our opposites maintain that in all these considerations, Man is decayed. Therefore under this proposition arise these Articles,

I. The age of Man within these 3000. yeers hath not failed.

II. His force and stature are not diminished.

III. He wants nothing in the faculties of his soul.

Article I.

The age of Man within these 3000 yeers hath not failed.

THat the age of Man hath not decaid since *Moses* time, may be cleered by many Arguments. For first, *Moses* himself speaks expresly. *Our yeers are 70, and if one so strong to come to 80 yeers, &c.* And though he himself and *Aaron* his brother surpassed this age, but because, as a learned man said, he spake of the generall condition, it is pertinent to our subject. Hence also *Herodotus* sets

Psal. 90. 11. 10.

Herodot in Thalia.

ſets the longeſt bounds of Mans life to be but 80 yeers. *Barzillay* was ſaid to be a very old Man, and yet he was but fourſcore: and *David* was full of dayes, yet but ſeventy yeers old. *Solomon*, as Divines conjecture, was not 60, yet it is ſaid; When *Solomon* was old. In all the records of the Romane, Greek, French, and German Emperours, there are found onely four that lived to fourſcore yeers. Amongſt the Popes onely five, and they were immediately before our times. Namely, *John* the twenty third, *Gregory* the twelfth and thirteenth, *Paul* the third and fourth; and that which is moſt notable, *Elizabeth* Queen of England outlived all her predeceſſours from *William* the Conquerour; and ſhe raigned as fortunately as *Auguſtus*, as long as *David*. *Petrus Criaitus*, affirms that Egyptis by a ſubtile conjecture, taken from the weight of the heart, found out within what bounds the life of Man was included, and he affirmed, that he could ſcarce live above a hundred yeers. For every yeer till fifty, it increaſed two Drachmes, and from thence to 100 yeers it decreaſed as much. Though this be rather curioſitie than truth, yet it ſhewes what the Antiens thought of the laſt end of Man. *Varro alſo held the ſame opinion. They called the ſpace of a hundred yeers, Seculum, from ſenex, an Old Man, becauſe they thought that was the longeſt time for Men to live to be old: And* Seneca *ſaith, We ſee that thou art come to the very utmoſt ſtage of Mans life, thou art a hundred yeers old,* I ſay nothing

2 *Sam.* 19. 32.

De honeſt. diſciplin.

L. 5. *de lingua latina.*

thing of *Trebellius Pollio*, who in his book to *Constantius* ascribes to the longest age, but 130 yeers, by the opinion of Mathematicians. Moreover, the Ancients well observed the secret stations and progresses of nature in Mans body, not onely in respect of increasing in the Wombes of their Mothers, and in respect of their being born, but after their birth also.

Hippocrates, ascribes to the time of being born, the seventh, ninth, tenth, the eleventh moneth also sometimes; and he reckons the eighth Moneth to be dangerous. Some divide Mans age into three, others into four, five, six or seven parts, according to the consideration of the Planets. *Philo* produces *Solons* Elegiack verses of the seventh yeer, causing changes in Mans body,

In opere de fab. mundi.

Young children when seven yeers do go about,
Renew their teeth that serve them to speak out.
When seven more by Gods decree are run,
Hair on their secret parts are first begun.
And in thrice seven yeers, a soft hair down.
With strength of yeers their beardlesse chin doth crown.

Macrobius, clearly explains the changes of every seventh yeer in Mans age. That in the first, the teeth are shed; in the second, hair breaks forth on their secrets; in the third, their beard sprouts; in the fourth, Man ceaseth growing; in the fifth, strength is given; in the

L. 1. de Som. Scip. c. 6.

the sixth, consistence; in the seventh, declining. The Observations of the Learned say, the same is now done. And although as in health there are degrees of Latitude, so here: yet it is sufficient if it be infallible, for the greatest part, and uniformity hold; the other things being considered. At this time we hold the thirty fifth yeer to be the flower of Mans age, as being the Mean, between seventy; and the Age our Savior died at, unto which the Apostle in his Epistle to the Ephesians, seems to allude. So it was in former ages. For *Heraclitus*, as *Plutarch* relates, affirmed that thirty was the mean in mans Age. The same may be said of Climacterical yeers. Whereof *Gellius* writes thus: *It hath been observed for a long time, and it hath been approved in most Old men, that the 63d. yeer of their life was with some danger & hurt, either of their body, or with some great disease, or losse of their life, or grief of minde.* See *Baptista Codonchus*, concerning these things in a speciall Treaty, *concerning Climacterical yeers*. To this may be added the Age of his Marriage and Generation, which is the same now, as it was formerly. The third Councill of Carthage, Chap. 9. Ordained that Readers in Churches, when they came to fourteen yeers, should be forced to Marry wives, or to Vow Chastity. *Quint.* writes, that his wife dyed leaving two sons, being not full nineteen yeers old. *Epictetus* saith, that women, so soon as they are fourteen yeers old, men called them Ladyes.

Plutarch de Oracul. cessat.

Gell. l. 25. Noct. c. 7.

Procm. l. 6.

Enchirid. c. 55.

dies. The Civill Lawes approve of women to marry at twelve yeers old. So doth the Jews Talmud, and the Canons of the Church. *Hesiodus* 15.1. Under *Tiberius*, by the Papian Law, it was forbidden men at 60 to marry. And women, of 50 yeers old, were likewise forbidden. But that law was repealed in *Justinians* Reign. Also the same may be proved by the Taking of Church Offices, or Military and Civill Offices: For anciently they were assoon admitted, and discharged assoon. *Parker* writes, *He that must be promoted to be a Bishop, must not be under thirty.* But now adays they are seldom under fifty. Venerable *Bede* who lived about 800 yeers since, was made a Deacon at ninteen yeers old. *Origen*, saith *Eusebius*, was made a Catechist at eighteen yeers. The Levites were discharged after fifty. As for Souldiers: The French at fourteen yeers, prepare their sons for War. *Cn. Pompeius*, at eighteen; *Augustus* at nineteen, endured war. The Romans at seventeen, made them take up Arms. Whence was the Law of *Gracchus*, A Souldier must not be chosen under seventeen. Yet *Livie* writes, that when the second Punick War was, it was Decreed, *that the Tribunes of the people should publish to them, that all that were under seventene, that should take the Military Oath, should have their pay as well as if they were seventeen or more.* The Athenian Law, discharged men at fourty, and took them on, for Wars at eighteen. By the testimony of *Polybistor*, *Cajetan*, *Pererius*. *Simeon* and *Levi*, were

Digest. l. 9. de sponsa. Buxtorf. Synag. 3. Lancel. l. 2. t. 11. Sanctus 27. C. de Nuptiis.

In Antiq. Britan.

Num. 8. 25.

Lib. 25.

were hardly twenty yeers old when they killed the Sichemites: What shall I say of *Alexander*, C. *Cæsar*, *Julian*, and others? As for Civill affaires, as *Plutarch* writes, *Romulus* reigned thirty eight yeers, and died at fifty, therefore he began to Reign at twelve. *Cicero*, as *Cornelius Nepos* writes, made his Oration *pro Roscio* at twenty three yeers old. *Euripides*, saith *Gellius*, at eighteen yeers old writ his Tragedies. *Augustus* at sixteen put on his *Toga Virilis*, and was made Consull at twenty. *Josephus* writes that when he was nineteen, he bare Office in the Common Wealth. Lastly, *Tertullian* de *Veland. Virgin.* saith: *Also the Heathen observe the seasons, that according to the Law of Nature, they may give lawes to severall ages.* For they receive Women at twelve, and Men at fourteen, for Employments. But here are two principall Objections, especially against this. Namely, that the Patriarchs before the Flood, lived very long: and that Men now marry sooner then they did formerly. I answer briefly to this. I grant the first; and say, that is most false that some maintain, *that their yeers contained onely thirty six dayes.* For were that true, it would follow that *Enoch* and *Cain* begat children at six or seven yeers olde at the most. For the Scripture saith, This got children at sixty five, and the Other at seventy yeers. Nor had any of the Patriarchs lived to ninety seven yeers old, and many now live above a hundred: and that would be false

Suetonius.

whence it was the Patriarchs lived so long.

whether the yeers they lived were onely of 36 dayes.

falſe that the Scripture writes, *that* Abraham *died ful of dayes, a good old Man.* For according to their account he ſhould be but ſeventeen yeers old. And ſhould we grant this to be moſt true, yet this would evince nothing for a generall decay of the world. For it ſeems that was done formerly for *Vertues ſake, and the glorious Profits they ſought after, that is, for Aſtrology, and Geometry, or for the encreaſe of Mankinde.* Hence *Rabbi Levi* as *Genebrard* quotes him, calls the long lives of the Patriarchs, *a work of Providence and not of nature*: or elſe by reaſon of their diet. Hence *Roger Bacon* writes, That as they had great wiſdom, they found out all Regiment of health, and ſecret Medicaments, whereby their old age was retarded, and by which when it came, it might be mitigated, and their children had this Regiment, and Experiments againſt old age; For God gave them all wiſdom, and ſo they might live long. Moreover we finde by conſtant obſervation almoſt in all times, that in ſome Countreys, there were ſome that lived longer than others, *Epimenides* of Crete lived a 150 yeers, *Gorgias Siculus* a Rhetorician a 108, *Hippocrates* a 114. *Terentia* wife to *Cicero*, a 103. *Cloadia* daughter of *Oſilius*, a 115 though when ſhe was young ſhe had borne fifteen children. What ſhall I ſay of *Lucia* or *Galeria Copiola*? She lived not a little more than a hundred yeers; For it is reported that for a hundred yeers, ſhe played the

Joſeph l. 1. Antiquit. c. 4. L. 1. Chronol.

Verulam. in Hiſt. vit. & mort.

Jeſter

Jeſter upon the Stage; it may be at firſt ſhe acted the maids part, and at laſt an old Wives. *Iſra*, the Player and Dancer; was in her youthfull dayes brought upon the Stage: how old ſhe was then, is not known, but after 99 yeers from that time, ſhe was again brought upon the Theater, not to act her part, but to be ſhewed for a Miracle; when *Pompey* the Great dedicated the Theatre. Alſo ſhe was again ſhewed at the ſports ordaind for to pray for the health of *Divus Auguſtus*. In Scripture, we read that *Levi* lived a hundred thirty ſeven yeers. *Phinehas*, three hundred. *Job* after his reſtitution, a hundred and fourty; yet he had ſons and daughters marriageable before his fall. *Anna* the Propheteſſe, lived a hundred and ſix yeers: *John* the Evangeliſt, as many. But the times of *Veſpaſian* the Emperour will beſt ſhew this, when the Muſter Rowls was made. For then were there found in that part of Italy, which lyeth between *Appeninus* and the River *Po*, Men that were a hundred yeers old, and others above a hundred twenty four.

Nor do the later times fail in this: for *John* of Times, that was Armour bearer to *Charles* the Great, lived 360 yeers. *Verſtigan* writes that at *Segovia* in Spain, it was reported that a woman lived a hundred and ſixty yeers. *Franciſcus Alvarez*, reports that he ſaw an Archbiſhop of Æthiopia, a hundred and fifty yeers old. *Buchanan*, teſtifies that one *Laurentius*, of the Orcades, when he

was a hundred and fourty yeers old, went a fishing in his Boat in the coldest Winter commonly. *A few yeers since in the County of Hereford,* (*they are the words of the Lord* Verulam) *for a May dance, there were eight men chosen, whose ages counted together, made eight hundred yeers compleat, so that what one wanted of a hundred, the other exceeded a hundred as much.* Lastly, the Countesse of Desmond, lived in the yeer 1589, and after she married in the dayes of *Edward* the fourth, *Verulam* saith, she thrice renewed her teeth, and lived a hundred and fourty yeers. To the cause taken from Nutriment may be added, our dainty Breeding now a-dayes, too soon Marrying, and Luxury.

Verulam in Hist. vit. & mort.

Many dishes make many diseases.

Seneca, again, that great Physitian, and inventer of this Art, said, that women never shed their hair, nor did their feet ake: but now they want their hair, and their feet pain them, yet the nature of women is not changed, but their life. That which is spoken of their marrying too soon is commonly false. For when *Jacob* descended into Egypt, *Er* and *Onan* are numbered amongst *Judahs* children, (they were dead) *Schelah*, *Phares*, and *Serah*, and of *Sharer*, *Hesron*, and *Hamul*. And *Judah* was then at most but fourty yeers old, for *Joseph* was thirty nine. And he was born at the end of the fourteenth yeer, when *Jacob* lived in Mesopotamia, and the other in the eleventh yeer. In that time therefore, *Judah* had

Epist. 95.

Whether we marry sooner now than of old time time.

sons

ſons that married wives, they were *Er*, and *Onan*, and by the ſame *Thamar*, he had *Phares*, that bare two children.

II. *Benjamin* in the ſame Chapter is ſaid to be the Father of ten ſons, and he was then but twenty three, or twenty four yeers old. He was born in the hundred and ſixth yeer of his fathers age. *Dinah*, ſaith *Polybiſtor*, was raviſhed at ten yeers old. *Joſias* died at thirty yeers old, but his ſon *Eliakim* was 25. when he began to reign. *Abaz* alſo lived but thirty ſix yeers, and *Hezekiah* ſucceeded him at twenty five yeers, therefore he begat him at eleven yeers old: as for this example, *Junius* and *Junccius* ſeem to think the contrary, but *Hierome* in. *Epiſtol. ad vitalem*, hath recourſe to Gods Omnipotence. For Nature can do nothing againſt the God of Nature. 2 *King.* 22.

Article II.

Mans ſtature and ſtrength, within theſe three thouſand yeers, are not decayed.

WHat we ſaid of Age, the ſame may we ſpeak of Mans ſtature and force, and that very well. For firſt, if the ſtature and ſtrength of Man ſhould univerſally and perpetually fail, it would follow that *Adam* was the greateſt of all men. Yet that ſeems to be falſe. For what *Johannes Lucidus* ſpeaks, he doth it from the vulgar Tranſlation of that place, *Hebron* was afore time called *Cariath Arbe*. He ſaith, from thence it may be collected, Adam *the greateſt among the Anakims was placed there*. It ſmells of Fables of the Rabbins, who report that the Sea divided Paradiſe, and that when *Adam* was driven forth, he was forced to ſwim over. The place ſhould be thus tranſlated, *He was the greateſt man amongſt the Anakims*. Moſt alſo hold, that *Adam* was not buried in *Hebron*, but there where the new *Adam* was to ſuffer. *Nephilim* that were before the Flood, were men, as the Interlineary gloſſe expounds it, of huge bodies and proud mindes, great ſtrength, unruly manners, yet is not the opinion of *Chryſoſtome*

Whether Adam were the greateſt of all men?

L. 1. de Emend. temp. c. 4.

In lib. de Paradiſo.

Chrysostome against this, who saith that the *Scripture* calls, *Noble strong and warlike Men, Gyants.*

II. Though we should grant that men before the flood were like Gyants, yet this concludes nothing against our Tenent, since there have been such in other ages; *Nimrod* is called a strong hunter before the Lord, The Names of *Rephaim*, *Jumjummims*, *Jamjummims*, *Emims*, and *Anakims*, signifie the same. The prophet *Amos* found one amongst the Amorites whose heigth he compares to Cedars, and his strength to a Yoke of Oxen. What think you of *Og*, King of Bashan, whose bed was nine Cubits long, four broad, not according to his own measure (as the Chaldees Pharaphrase and Complutensia would have it) for so the mesure were uncertain, but reckoning according to the common measure of a Man, as *Tremelius*, *Junius*, and *Arias Montanus* interpret it. What shall we say of *Samson*, *Goliath*, and his brother? In the dayes of *Augustus Cæsar*, there were *Pusio* and *Secundilla*, who were nine foot and a half long, and their bodies were preserved in the Sallustian Garden. In *Claudius* his dayes lived *Gabbara* an Arabian who was nine foot high: and in the dayes of *Theodosius* one in Syria was five Cubits high. *Scaliger* at Millan saw a young man in an Hospitall so tall, that he could not stand. *Goropius Becanus* saith, he saw a Woman sixteen foot high. *Cassanian* saith there was at Burdeaux one so tall, that an ordinary Man

De Gygant. c. 6.

man might ſtand upright between his Legs. I ſaw at London the Kings Porter, who was ſeven foot high, and two fingers breadth. In China, ſome of the Kings guard are fifteen foot high; and the King is ſaid to have five hundred ſuch about him. In the Countrey of Patagonia they are commonly above thirteen foot high, and in Symmatra ſome are twelve foot high.

III. Among the Ancients, a Cubit, a Foot, a Fingers breadth, a Hands breadth were conſtant and certain Meaſures; nor was it lawfull for every man to meaſure by his own meaſure. That appears by the Amphora of the Capitoll, and the Romane Congius, and other things. And thoſe meaſures were taken from a Man of an ordinary ſtature. But becauſe the bodies of Men are different, in ſeverall Climates and Countreys; they began the meaſure from a certain principle, whence other meaſures were made, as from parts that were certain. Wherefore Geometricians make a Barley corn atwhart to be the leaſt Meaſure that is, meaſuring the breadth of it. Hence,

A fingers breadth are four grains.
Four fingers a Hand breadth contains.
A foot is four hand breadth, &c.

Guaric.

Since therefore the earth, in reſpect of fruitfulneſſe is not decayed, and we uſe Grains to weigh Gold as our Anceſtours did, and the beſt Architects obſerve *Vitru-*

vius

vius his measures, there can be no exception. Wherefore the mean stature must be the same now as it was formerly. I confesse the Jews had holy weights, or of the Sanctuary that exceeded the ordinary weights, and the Greeks had Royall Cubits; yet I affirm that their ordinary and common ones did not exceed ours. For if the Ark were measured by the common measure it amounted to 540 Cubits, and shewed that it was capacious enough. And *Agricola lib. de mensur.* writes that *Phya* the wife *Pysistratus* was accounted so tall, that they honoured her as *Minerva*: yet was she not above four common Cubits high. Also *Artaches* the chief Officer in *Xerxes* Army, was reported to be very tall, yet was he but four royall cubits high, abating four fingers breadth. As for the Romane measure, the same *Agricola* writes, that a Romane Foot was lesse than a French Foot, by two fingers; and it is to be seen yet at Rome, in the Marble Monuments, chiefly in the Gardens of *Angelus Colocius*. But *Goropius Becanus*, found some that were measured to be shorter by four hands breadth, & yet he was but a short man in respect of ordinary Men. Lastly, *Nero*, witnesse *Suetonius*, mustered a new Legion of Italians that were sixe Cubits high: he called that *Alexanders* Brigade. *In Gygantomachia.*

IV. The measure of diet, all things considered, was allowed for Men, according to the proportion of their bodies, and questionlesse it was proportioned amongst the Ancients, after the usuall custome. *Homer* sets

before *Hercules*, a man of mighty stature, an Ox for his dinner. *Capitolinus* and *Cordus* allow *Maximinus*, every meal fourty, and sometimes sixty pounds of flesh. *Athenæus* and *Theodorus Hieropolitanus*, assigne to *Milo* of Croton, twenty pound, and three gallons of Wine. In the dayes of *Maximilian* the first, Emperour, there was a Man at Auspurg, who eat a whole Calf raw, as *Surius* writes.

And the Ancients allowed as much food. For the Greeks as *Suidas* reports, allowed a Chænix by the meal. Whence *Clearchus* calls Trophis in *Homer*. *Herodotus*, saith the same was observed in *Xerxes* his army, and as *Polybius* writes, two thirds of a Medimnus of fine Wheat, amongst the Romanes were allowed for every Foot Souldier by the Moneth, that is four bushels; for a Medimnus contained six. And this is the same with the former. For four Modii contained thirty two Chænices. But that which *Rabanus* writes of the Israelites, that three Chænices of Manna, were allowed every Man in the Wildernesse, that was Gods singular blessing, as *Junius* expounds it. Also a Horsman amongst the Romanes was allowed two Medimni, as the same *Polybius* writes, but it was because he had a servant or two as *Lipsius* saith.

In Polymnia.

L. 6.

V. Lastly, Weapons, Gates, Sepulchres, Beds, &c. can shew as much, all which were anciently of the same dimensions. *Aristotle* writes that Beds in his time were but six foot long.

L. 5. de mil. Rom. c. 6. Miscel. c. 4.

long. *Magius* who hath written a Tract for the contrary opinion, reports that the Tombs at Pisa in Italy are no longer than ours are, and he adds that at Pisaurum, in a Magazine for Armour, he saw the Helmets of the Duke of Urbine dug up in the fields, neer Metaurum, where *Asdrubal* was conquered by the Romans; his words are these, *They were no greater than our Souldiers were commonly.* D. Hawkewill *saw in the Church of the Abbey at Malmsbury*, a Tomb that was said to be King *Athelstanes*, and it was not greater then ours. And in the place for dead bones in the *Monastery at Glassenbury*, there could no bone be found that represented any great stature. *Sands* in his Travels writes, that entring the Pyramids he met with such low and narrow entrances, that he was forced to stoop as he went. And he adds that in a spacious place built of Theban Marble, that he saw a Sepulchre seven foot long, and scarce four foot broad. It was reported to be the body of the Founder. *Charops.* I saw at Leyden two dead bodies Embalmed, that were buried before Christ, one was of a small, the other of a bigger stature, but neither of them greater then ours. Those arms that are sometimes shewed of a vast Magnitude, as we saw in the Castle of the Earl of Fenton in Scotland, the Sword of King *Robert*, they were made to fright Men, or to vaunt with, as appears by that Alexander did in the Indies. Yet the Altar of the Tabernacle was said to be three cubits high. But if those

Exod. 27. 1

those Cubits were then taken by the stature of the men then living, and men were then four Cubits high, the Priest was but one Cubit above the Altar, which was a cause of trouble, certainly, in his Administration. *Solomons* Altar was ten Cubits high, but it had steps from the ground. And though God may seem to have forbid men to go up by them, yet that was onely that their nakednesse might not be seen. Against what we now have said, five things are chiefly objected.

2 *Chro.* 4. 1 *Exod.* 20. 26.

I. That ofttimes, Sceletons of vast stature, and mighty great bones are commonly found.

II. The Bible speaks much of *Samson* and others; and the Heathen speak of *Diomedes*, *Ajax*, *Hector*, *Hercules*.

III. Physicks were given in greater quantities formerly, and blood drawn in greater abundance.

IV. The duodenum gut is called so by *Herophilus*, formerly because it was twelve fingers broad in length; and now a dayes, it is hardly four.

V. That impurity is contracted in the seed by propagation in successive generations; and, thence must necessarily follow diminution in magnitude and strength. Yet though these seem brave arguments, they are not so considerable, that they can disprove our opinion. As for the first, we grant it is so. For *Plutarch* out of *Gabinius*, which *Strabo* saith, is full of Fables, reports, that

In vita Sertorii.

that in Africa the body of *Antæus*, was found of sixty Cubits; *Fazellus* saith, seventy. In the fourteenth yeer of the *Emperour Henry* the Second, the body of *Pallas* was found at Rome entire, to the wonder of all men, that it had lasted so many ages uncorrupted. The wound that *Turnus* gave him, was said to be four foot and a half. *Herodotus* writes that the body of *Orestes* was seven Cubits, and for this *Gellius* calls him a fabulous writer. *Orion's* body was fourty Cubits, and *Macrosyris* a hundred. *Boccace* writes, that one of his teeth weighed a hundred Ounces, and his staffe a thousand five hundred pound. I will say nothing of that Tooth S. *Augustine* saw, which were it divided into parts, would make ten of ours. Nor any thing of *Christopher*, whose tooth *Ludovicus Vives*, on that place of *Augustine* saith, he saw, bigger than a Mans fist. I grant, it is so written. Nor do I speak as boldly as *Becanus* who writes; *I beleeve not that in* Pliny *concerning* Orion, *though* L. Flaccus, *and* Metellus, *who said they went to see it, should swear it by their beads.* We must so deal with our Ancestours, as we would have our posterity deal with us: But what doth all this make against us?

Malmes. l. 2. c. 17. de gestis Reg. Angl.

Aug. de civ. Dei l. 15. cap. 9.

I. It is apparent that Many things were not rightly understood: then, many things were added, that were Hyperbolically spoken, when as the very antient writers did not beleeve what was reported. There might be some Money found in the *Indies*,

it

was presently added that *Augustus* his image was upon it.

II. These monstrous Figures may be ascribed to Naturall or Artificiall causes, or to both joyntly. Also great Princes might make these things of ambition, or Skilfull Artificers of curiosity, or Infernall Devils of Malice and deceit. Truly that mad building neer Amsbury, which the Ancients call the Gyants danec, seems to proceed originally from thence. What strange bodies a thousand Artificers do often present us with, may be collected from the history of two Maids that were taken away, in whose places other bodies were layd.

Delrius in l. 9. Mag.

III. I know not whether it be wholly impossible for Nature to make such bodies in the very bowels of the Earth. For it is without doubt, that many bodies have been found that represented the parts of Limbs, and others that were like entire living creatures. In the Dioces of Trevirs when cæment was dug forth to repair buildings, they dug up black stones, like womens privities. *Diphyes*, represents the Genitals of both Sexes, with a line to distinguish them, At Salfelda in Thuringia, a stone was dug up out of a Pit that was twenty fathom deep, that was like a firme brest, a foot a half long, three hands broad, on the fore part; where the ribs ended it was six fingers thick, and three where the whirlebands on the hinder part were pierced in the middle. The back bone was empty of that should represent the marrow;

Whether prodigious bodies like Men can be framed in the bowels of the Earth?

Agricola.

marrow; Also *Goropius Becanus*, saw in England, a Stone cut out of the top of a Mountain, that was exactly like to a Perch, and not the least line wanted for its perfection. I will say nothing now of a Turnep neer Harlem that was dug up in the yeer 1583. It was like a Mans hand with nails, and all the distinctions of fingers, and the lineaments; I saw the picture of it at Lyons, with *CL. D. Baudarcius* my Patron. I will say nothing also of that of *Agricola*: we saw a small stature of a Man, that carried a Childe on his shouders, made of silver by nature. And if these things seem onely to be understood of the outward forms described, and the matter to be wholly different, let I beseech you Fossil flesh answer that exception, which was reported to be found sometimes, and of which in the fifth Classis of our *Thaumatographia*, we spake some things out of *Libavius*.

IV Lastly, *D. Hawkwill* thinks that such vast bodies may be ascribed to the Divels copulation with women. *And truly, saith* S. Augustine, *it is a most frequent report, and many say they have tried it, or heard it of others, of undeniable credit, that the Sylvani and Fauni, which they commonly call Incubi, have commonly committed wicked actions with Women, and have desired, and obtained to lie with them, and some Devils which the French call Dusii, do daily attempt and effect this uncleanesse; and many such men affirm it, that it were great impudence to deny it.* Also *Tostatus*

De civit: Dei l. 15. c. 23.

Whether women may conceive by the Devil?

In c. 6. Gen. q. 6. Valef. fac. Phil. c. 8. Delrio ix disq. Magic.

tus, writes that of such monstrous copulations, proceed the strongest and tallest Men. *Valesius* and *Delrio* agree with him. It is no doubt, but if any such things have happned, it happened in the time of Heathenisme especially, when the Devil had most power, but not so after Christ was come. For that the Oracles ceased, and great *Pan* was dead, not onely *Plutarch* writes in a particular Book, but the History of *Epitersis*, shewes the Proclaiming of his death about Paxa. *D. Hawkwell* rests in this opinion, But to speak truth, and to confesse ingenuously, I scarse dare agree with him. For though it were granted that the Divels should lye with Women, yet it followes not that they should conceive, and that for the unfitnesse of the prolifique matter. The Divels are spirits and cannot have it of themselves. First therefore they must be Succubi, and steal it; and then Incubi and inject it. And in the mean while the Seed is spoiled of its inward heat and spiritall, as being easily dispersed: whence it is, that some Witches say they felt it cold. Further, that seems to be a work of Imperfection. For if Gyants exceed so much, in magnitude, that it hinders any actions, they are to be called Monsters; And truly, *Bartholinus* calls him a Monster, whose grinding Tooth, *Augustine* saith he saw. In the interim every man may think what he pleases. He that desires to know more exactly of the Divels copulation with Women, let

Phys. genet. 6.

him

him read, *Ambrose Pareus*, and *Caspar Bauhinus* concerning Hermaphrodites. As for the second Objection, it is no more forcible then the former; for neither did the latter times yeeld to them, nor do our times fall short of them. *Tribellius Pollio* speaks the same of C. *Marius*, *Capitolinus* of *Maximinus*, *Vopiscus* of *Aurelianus*, *Barletus* of *Scanderbeg*, and *Fazellus of Galeotus Bardesinus* a Noble Man of Cathay; and others of *Tamberlane* and *Ziska*, *&c.* *Georg. le Fuer* writes, that *Anno.* 1569. there lived at Misnia, *Nicolaus Klunberus* the President of the Cathedrall Church, who without any help lifted a Tun of Wine out of a Cellar. *Majolus* saith, that at Asta in the presence of the Marques of Pescaria, a man played with a pillar of three foot long, and one foot diameter, as another would play with a ball. He reports also that one of Mantua, called *Rodomant*, of a mean stature, would break a rope as big as a Mans arm, like a thread. *Ernandus Burg*, a Spaniard, Servant of the Earl *Faux*, as *Frostadus* relates, carried an Asse loaded with wood, up 24 staires into a Chamber, upon his back. *Lobelius*, a Polander, writes in describing the things were done *Anno.* 1582, at the Circumcision of *Mahomet*, son to *Amurat*, that one man took up a piece of wood so great as twelve men could hardly carry it, and he laid upon his breast a stone that ten men could not bear. *Forsbergius* with his middle finger of his right hand could thrust any Man out of his place,

Canicul. colloq. 6.

Camer. in Medit. Historicis.

place. *Pothowa* Captain of the Cossakes, saith *Leunclavius* broak an iron Spurr, as a man would tear paper: *Johannes Romanus* in England could carry an Ox. Lastly, *Anno.* 1575, there was a Man kild of vast Magnitude by *James Niezabilovius* a Polander, Scythian. *His forehead was twenty four fingers broad, and the rest of his body was so great, that his carcase lying on the ground, would reach as high as a Mans navell, when he stood.*

Thuan. l. 6. ex Leon. Gerecio.

The third cannot be granted.

Whether Physicks now a dayes may be given in as great a dose as formerly? C. 14. de Curat. per venæ sect. l. 9. c. 14.

For I. *Goropius Becanus* speaks expressly. *Bodies will endure Hellebor now as well as they did formerly, in the same or greater quantity, as I have tried in others.* And *Facchinus* is of the same minde.

II. I remember, saith *Galen, that blood was drawn to six pound weight in some men, and so the Fever was cured.* But he took lesse from others. Where the forces are strong and age will allow it, it is fit to draw blood till they faint.

In observat.

III. *Pareus* writes that in four dayes he drew seven pounds of blood from a Man, and *D. Deodate* affirms that from a Man of seventy six yeers, in three dayes, he took sixty Ounces of blood. Also *Schenckius* mentions strange bleedings at the nose, when sometimes eighteen, sometimes twenty, sometimes fourty pounds of blood have run forth. Lastly, *Pasquier* in *Epistol. ad Turnerum* observed, that blood was drawn, now more commonly than formerly; for of old, to open a vein was dangerous before fourteen yeers

yeer old; and it is usual. What concerns the Gut, twelve fingers broad, It is true that *Archangelus Picolominie* concludes thence, that men were greater then, and lesser now; but how truely, let him see to it.

I. It is certain that *Pliny* and *Tertullian* mention *Herophilus*, yet it is uncertain what age he lived in. And should we suppose that he lived a thousand yeers since, it will follow that two third parts of men are lost in their statures; and if men be now five foot high, they were then fifteen. *L. 2. lect. Annot.*

Whether the gut duodenum be now shorter than of old?

II. If that happen to us by reason of those times, then that hapned to them in respect of former times. And it is wonder, nor *Galen*, nor *Hippocrates* should speak any thing of them.

III. *Riolanus* seems to decide this controversie, when he writes, *And take nothing from the Ancient Measure, unlesse you adde the more slender and narrow part of the Ventricle which reacheth forth from the bottom below, to the very beginning of the windings of the guts, which I have often seen to be twelve fingers breadth long.* Laurentius, *and many others, think that the Antients took the Pylorus with the Duodenum.* The last thing of the Impurity of Seed is false. *L. 2. Antrop. c. 12.*

For 1. Wee see sometime that sickly Parents beget strong and healthy children. *L. 6. c. 13.*

Whether prolifick seed be now more impure than formerly?

II. The same may be said of Animals: and double as Men had failed by this time; and there had been an end of the dispute.

III. There are many Examples, of women that have exceeded in bearing of Children. *Vives* relates of a Countrey Man in Spain, whose progeny had fild a Village of a 100 houses whilst he yet lived. In the Temple of the Marschall in Essex, there is a Sepulchre of one *Mary Waters*, who when she died had of her Legitimate posterity, three hundred sixty seven children, sixteen of her own, a hundred and fourteen of her childrens, two hundred twenty eight, in a third degree; nine in a fourth. Also that is common.

> The Mother said to her Daughter; Daughter, say to your Daughter, that she must mourn for her Daughters Daughter.

I let passe other examples. And I conclude, that strength and stature have not failed for some thousands of yeers.

Article III.

Nothing is wanting to the Faculties of of the minde.

THus much is spoken hitherto concerning those things are principally to be considered in the body of Man: now follows

lowes the rationall Soul. Wherein we are to consider whether the faculties thereof have failed in generall or in speciall; That is principally known, both by the proceedings of Arts, and manners; yet not omitting those things that are requisite thereunto, as Memory, Judgement, Imagination, wherefore these parts are to be considered.

I. That Memory and Judgement have not failed.

II. Nor any thing in the three Faculties.

III. Thirdly, nor in Speculative Philosophy.

IV. Nor in practicall Philosophy and History.

V. Nor in Languages and Arts.

VI. Nor in Mechanicall Arts, and Navigation.

VII. Nor in Manners.

The first Branch.

Memory and Judgement have not failed.

HOw have they failed, when as greater things have fallen out in the latter times, and in our own, than were the vast examples mentioned by the Antients?

In proœm. l. 1. controverſ. Seneca *the Rhetorician ſaith, that he rehearſed two thouſand words in the ſame order they were ſpoken; and that he repeated from the laſt to the firſt, all the verſes that each man propounded, that came to hear his Maſter, and they were above two hundred perſons.* But *Marcus Antonius Muretus*, reports of a certain young man of Corſica, who ſtudied the Civil Law in the Univerſity of Padua, who could repeat thirty ſix thouſand names without any ſtaying, in the ſame order they were ſpoken. To which *Muretus* adds, *I know not any of the Ancients I can oppoſe to this, unleſſe it be* Cyrus: *of whom* Pliny, Quintilian, *and the Latine writers relate, that he remembred all the Souldiers names.* *Xenophon* ſayes, Onely of his Officers. But *Æneas Sylvius* teſtifies, that *Ludovicus Pontanus* a Counſellour of Spalato, did not onely repeat all the Heads of the Laws, but the whole body of them; he died at thirty yeers old. *Famianus Strada* writes, that *Francis Suarez*, that famous Jeſuite, had ſo ſtrong a Memory, that he recited Saint *Auguſtines* works in the ſame words they were written. *We have often (ſaith he) ſeen him readily to teach and ſhew with his finger the very place & page, wherein he ſpake of ſuch a thing.* Greater, and more things may be ſpoken of *John Raynolds*, a Famous divine in Oxford Univerſity. For men ſay, he was ſo converſant in all Claſſicall Authors, that he might truly be called a Living Libray, or a third univerſity. *Gentilis* confeſſed, that he knew the Laws

L. 3. var. lect.

In hiſtor. Concil Baſil.

L. 1. Academ. proluſ.

Laws better than himself, yet he was professour of them. To confirm the force of Judgement and the other Faculties, it shall suffice to Instance in *Budæus, Tostatus, & Scaliger. Ludovicus Vives saith, that France never brought forth any man that had a more sharp wit, strong judgement, more exact diligence, or more learning; nor yet Italy in this Age:* And indeed he had more knowledge of the Latine and Greek Tongues, than of his own. Wherefore what he writ in them was extemporary. If you read his Books, *De Asse*, you shall finde he had read all the Philosophers; and was imployed in publike Affaires both at home and abroad. *But this is the greatest wonder; which he found in him onely (they are the words of* Vives*) both the Master and the Scholler, and the method and reason of teaching, and the tenth part of those things Men can hardly learn under other great Masters, that he learned wholly, being his own Master, from himself. Tostatus* in the 22. yeer of his age had the knowledge almost of all Arts and Sciences, whence one writes of him, This the worlds wonder, knows all to be known. And *Metamorus* writes further of him. *Had he lived in any age than in in that he did, we should never Envie at* Augustine *of Hippo, nor* Hierome *of Stridon, nor yet any of the Antients.* By *Scaliger*, I mean *Joseph* (though his father was a Man of so great learning, that *Lipsius* reckons him to be the fourth, with those three that he admires amongst the Antients) whose commendation sounds in the mouthes of learn-

In 2. de C. D. c. 17.

Possev. in Appar. Bell. de Eccles. script. De Viverf. & doctis viris Hispan.

ed men, (if you except *Schoppius*, who was the shame and spot of his Countrey.) *There is nothing* (saith Casaubon) *that any man would learn, that he could not teach; he had read nothing, (and what had he not read?) but he presently remembred it; there was nothing so obscure or difficult in any old Author, Greek, Latine, or Hebrew; but if he were asked, he would presently answer to it. He readily remembred the Histories of all Nations, all Ages, the successions of Empires, and the Estate of the Ancient Church. He held a record of all Animals, Plants, Metals, and of the properties of all naturall things, with their differences and names, were they new or old. He knew perfectly the situation of places, the bounds of Provinces, and the divers divisions of them, at severall times. He left none of the more weighty Arts or Sciences, that he attempted not to learn; he had the knowledge of so many tongues, so exactly, that had he done nothing but this all his life time, it would worthily be accounted a Miracle.* The same is is witnessed of him by *Julius Cæsar Bullingerus*, a Sorbon Doctor, and Professour at Pisa, but in fewer words: for he writes thus. *The yeer 1609 followeth, which was fatall by the death of* Joseph Scaliger; *than whom our age brought forth no man of a greater Genius, and Ingenuity for Learning; and it may be the Ages past, had hardly his equall for all kinds of Learning.* To these I may adde, that young Man, who in the yeer 1445 was at Paris, who though he were but twenty yeers

In præfat opus Scalig.

l. 2. Hist. sui tempor.

Pasquir. l. 5. c. 38.

yeers old, yet was he very well verſed in all Arts and Sciences, and therefore he was thought to be Antichriſt, and born of the Divell. *Caſtellanus who then lived, writes thus of him.*

A youth I did behold
But twenty yeers old
Who could all Arts unfold.
And the Degrees uphold.
He boaſted that he knew
What ever had been writ
Had he but once the view;
As a young Antichriſt.

But if we conſider the whole matter exactly and ſhall compare the condition of the later times with the former, we ſhall finde that we can do as much and more than they could. For we have many helps the Antients wanted. Amongſt which the Art of Printing is the chief. For by this the prices of Books are eaſed, which were ſo high in former ages, that *Plato* paid three thouſand Florens for three Books, and the Books of the Antients are preſerved for our uſe. Onely this is neceſſary, that we may employ leſſe time in gaining languages, and that Controverſies in Religion may be ſhortened, and that equall diligence may be uſed, and the like Patrons may be found. *Ariſtole* received from *Alexander*, eight hundred Talents to compoſe his naturall

rurall History: *Roscius* the Comœdian had a daily sallary of three hundred florens. *Æsop* the Tragœdian, left to his son 1500000 Franks. How much hard Labour can do, wee may learn by the example of *Joseph Scaliger*. For he in twenty one dayes time, learned all *Homer* by heart, and in four moneths, he learned all contained in the Greek Poets besides. Hence, saith *Vives*, *good wits grow in any place, if they may be adorned, it may be in some places more frequently,* Orat. 2. 5. *but every where some. And* Quintilian *writes. Nature hath not rejected us, that we should be slothfull, but we indulge more to our selves than we ought: so then, they did not so much exceed us in wit, as in resolution.* In the mean while certain it is, that there is a circular motion also in habits; For first, the Egyptians floruished; Then the Greeks; At length, Learning forsook Athens, and passed into Italy, And now in the principall parts of Europe, there are most learned Men. And I dare say with *Ramus*, *we have* In præf. Schol. Mathem. *seen greater increase of learned men, and of their labours in one Age, than our Ancestours saw before in fourteen ages that are past.*

Part.

Part. II.

There is nothing decayed in the three Faculties, Divinity, Law, or Physick.

IT is almost clear concerning Divinity, that it is now in greater perfection.

For I. The Gentiles were employed in vain disputes concerning the number and nature of their Gods; They became vain in their Imaginations. Now women understand better the most secret mysteries that are worth the knowing and needfull, than formerly the greatest Philosophers did. They were all alwaies eloquent in speaking against their vices; we appear not in a habit, of wisdom, *but in our mindes, we do not speak great matters, but we live so.* *Minutius in Octavio.*

II. The Church of the Jewes had the Oracles of God committed to them. But the *Thalmudist*, *Cabalist*, *Pharisees* and *Essens*, *&c.* did strongly wrest them. That they held a transmigration of souls, not onely appears by the opinion of *Herod* and of others concerning Christ, as though he had received the soul of *John Baptist* or *Elias*, But also the question of the twelve Apostles declares as much. And that they supposed a Temporall Kingdom of Christ, should be upon the earth, that question *Matth.* 14. 2. *John* 9. 2.

shewes

shewes after Christs Resurrection, Concerning the restoring of the Kingdom of Israel. *Actor. 1. 6.*

III. The three former Centuries are commended for their piety and Martyrdom, the fourth for learning. For that age, if ever any, had most excellent and famous Doctours. Thence were *Arnobius, Lactantius, Eusebius, Athanasius, Hilarius, Basilius, Nazianzene, Ambrose, Epiphanius, Theophilus, Hieronymus, Augustine, &c.* Yet *Tertullian, Origen, Cyprian*, are condemned for their enormous Errours; And then the principall Heresie concerning the Trinity and Christs Incarnation was so rife, that in those dayes, it was an *ingenious matter, to be a Christian.* *Erasmus.*

And at that time was the opinion of the Millenaries maintained: and that they were Angels that were called the Sons of God, in *Genesis*, Chap. 6. Whence *Peternus* on the place. *I am ashamed to speak what I am about speak here, concerning the best writers.*

IV. About the ninth Century, men were so ignorant, that if any man studied Philosophy, they commonly held him for a Conjurer. *Genebrard* saith, *This is called an unhappy age, and drawn dry of men that were famous for wit and learning, wanting both Famous Princes and Bishops.* *Bell de R. l. L. 4. c. 12. Chron. L. 4.*

V. So soon as Divinity was wrapt up with distinctions, there followed a great contempt of Gods Word. For *Albertus M.* brought

brought *Aristotle* into the inmost and secret places of the Church of God, whom former times had brought to the door. The men of former dayes, did onely equallize the sayings of the Fathers of the Church, with the Word of God: But he with his followers took away that small Reverence was left unto the Word of God, and compared *Aristotles* writings with it, as if these were founded upon demonstrations, and that concluded onely by probable Arguments. Hence the most famous *Graserus* supposeth that the third Viol in the Apocalyps was then powred forth; To this contempt was joyned a wonderful ignorance of Tongues; *To understand Greek was suspected; and Hebrew was almost Heresy. Remigius* being ignorant of those Languages, in his Comment upon those words, 1 *Thes.* 1.8, *From you sounded out the word*, saith, that *Paul* spake something improperly, for he should have said *divulged*; being ignorant that S. *Paul* writ in Greek. In a part of Germany, as appears out of the Rescript of Pope *Zacharie* to *Boniface* Bishop of Germany, *One Baptized* in this maner. *Ego baptizote in Nomine Patria & Filia & Spiritua Sancta.* King *Alfred* in the Pastoral Preface prefixed to St. *Gregory*, writes that in his dayes there was noe Priest in the Southpart of Humber, who understood the Sacred Office written in Latine, or could interpret it. And *Clemangus*, They came not from their Studies or Schooles, but from the Plough tail, and baser

L. 4. Isag. Exot. c. 14.

3 Part decret. de consec. dist. 4.

De corrupto Ecclesiastu.

ſer arts almoſt every where, to take charge of Pariſhes who underſtood little more Latine than Arabick, and they could not read, and (it is a ſhame to ſpeak it,) they could ſcarce diſtinguiſh Alpha from Beta: and if they had a little learning, their manners were naught, foraſmuch as they were ebred without learning in idleneſſe, and followed nothing but ribaldry, playes, eating and drinking, and vain controverſies. I ſhall here ſet down the example of *Du Prat*, a Biſhop and Chancellour of France, who when he met with theſe words, in the Letters of *Henry* the eighth, King of England, written to *Francis* the Firſt, King of France, *Mitto tibi duodecim Moloſſos*, He thought he meant Mules by *Moloſſos*; and afterward obſerving his miſtake, he mended the matter well, taking *Moloſſos* for *Muletis*, and ſo doubled his ignorance. But all men will excuſe themſelves with that ſaying of Saint *Gregory*. *The words of the Heavenly Oracle muſt not be ſubject to the Rules of* Donatus. He that would know more herein, let him read *Henricus Stephanus*, in his Apologie on *Herodotus*.

VII. Laſtly, it is beyond all doubt, that no longer than about two hundred yeers did Greek and Hebrew begin to revive. And, as St. *Auguſtine* ſaid, *before* Pelagius *aroſe*, *the Fathers ſpake more carelesly*; and that may be ſaid alſo of the times that preceded *Luther*. I need not ſpeak much of the knowledge of the *Imperiall Lawes*, He that ſhall compare

compare *Baldus*, *Bartho*. *Jason*, *Accursius*, with *Cujacius*, *Alciat*, *Hottoman*, *Duarenus*, French men, he shall see the phrase more polite in these, and the method more exact, and the sense of the Law more quick. For *Cujacius* said, *as Thuan testifies, that* Govianus, *of all the Interpreters of* Justinian *his Law, as many as are or were, is the onely* Civilian, *to whom the Garland, must be ascribed, if the question were made concerning the best*. *Yea* Pithœus, *in his Epitaph made upon him, calls the same Man the first and last Interpreter of the Romane Lawes, from the first founders*. *Massonius* writes thus of him: *Jacob Cujacius*, dug up the Romane Lawes by the Roots, and brought them to the light with so great care, that others before him may seem to be ignorant of them: he alone, after many men, seems to have sought them out more diligently, and more neerly to have discovered them. But if we enquire concerning the practick, from the decisions and judgements that now are at Rome, Naples, Florence, Genoa, Bononia, Mantua, at Perussium in Italy, Spires in Germany, at Paris, Burdeaux, Gratianapolis in France, we shal easily perceive, to whether the Goal must be delivered We acknowledge that Physick flourished in the dayes of *Hippocrates*, and was renewed as it were by *Galen*, but that it is now come to the top point, may be demonstrated by most firm Arguments.

And

Whether the Ancients understood Anatomy.

And I. Anatomy or artificiall Dissection of bodies was scarce known to the Antients. For the Ægyptians Dissected and Annoynted bodies to preserve them from corrupting; The Greeks burn'd them; witnesse, *Herodotus* and *Thucidides*. *Plutarch* intimates that the custome was to burn one Womans body with ten Mens, as being fatter; and *Hippocrates* speaks nothing of these things. *Democritus* was found by him, dissecting many Animals, and when he asked him the reason of it, he answered. *I dissect these Animals you see, not that I hate Gods works, but to search out the nature of the Gall and of Choler.* Amongst the Jewes, the custome was either to burn Malefactours, or to stone them: if they were hanged they were buried the same day: It was sin to touch the bodies of the dead. Amongst the Romanes also, bodies were burnt; The place where, was called, *Puticulæ*, or *Culina*; and the vessels their ashes were put into, *urnæ*. And though *Cicero* writes that *Sylla* was the first, who amongst the Senators of the *Cornelii*, would be burnt with fire; Yet *Ovid*, writes of *Remus*.

2 *de Legibus.*

4 *De Fast.*

The limbs must burn he did annoint.

And *Numa* who was addicted to the Sect of *Pythagoras*, forbad men to burn his body. *Tully* himself saith, that the Lawes of the twelve Tables *forbad to bury a dead body in the City, or to burn it.* And these were given in

2 *De Leg.*

in the 300. V. C. yeer. Lastly, *Vigenerius*, shewes out of the eighth Book of *Livie*, that the body of the Son of *Manlius* the Consull was burned in the fields, and that was done in the yeer, V. C. CCCC.XII. Before *Sylla's* death, CCLXX. It was not lawfull for them to behold the Entralls of man. This custome began to be antiquated after the *Antonini*. *Macrobius* saith, it began to fail in his dayes: Yet fifty yeers after, the bodies of *Pertinax* and *Severus*, were burnt, as *Dion* and *Herodian* testifie. Then lived *Galen*, who, as some write, did dissect many Apes and Monkeys, & no bodies of Men, unlesse perhaps he did One. Whilst *Laurentius* writes that he did that often: he saith onely, it is probable that he did so. As for the Primitive Church, *Tertullian* calls *Herophilus* a Butcher rather then a Physitian, who hated man, that he might know him. And *Augustine*, Though the diligence of some Physitians be cruelty, yet those men call'd Anatomists do butcher the bodies of the dead. *Boniface* threatens those with Excommunication, who should take out mens bowels; Which is not onely (saith he) made very odious in the sight of the Majesty of God, but ought also, as being obvious to the eyes of men, to be exceedingly abhorred. Therefore, in our and our predecessours dayes, that Science began to be adorned, and it was adorned by *Vesalius*, who was the restorer of it. *Valerius*, *Sylvius*, *Fallopius*, *Columbus*, *Bielanus*, *Hieronymus Fabricius ab Aquapendente*,

Plinij proœm. l. 28.

Libro de Anima.

De civit. Dei 22. 6. 24

dente, Remmelinus, Spigelius, Casserius, and others.

II. The knowledge of Plants, though it were first known to *Theophrastus*, after that to *Pliny*, and most of all to *Dioscorides*: yet in the Age newly past, this also is brought to greater perfection: And this is not onely apparent by the peregrinations of *Ravilius*, *Leonhardus*, *Fuchsius*, *Clusius*, and *Americus*, *by the Discovery of the New world*, and by Navigations into both the Indies, which amongst the rest, have brought four most excellent Sudorificks unto us, *Guaicum*, *China*, *Sassaphras*, and *Sarsaparillia*: but also by the writings of *Mathiolus*, *Thurnheuserus*, *Lobelius*, *Clusius*, *Carrochterus*, and *Bauhinus*, who was fourty yeers composing his Table of Plants. To these I adde the most Famous Man, *Adolphus Vorstius*, *the* Botanist at Leiden University in Holland, who was my Tutour, whose Skill I often wondred at, and that not without amazement.

III. To this, Chymistrie may be joyned; which though it were somwhat known to the Antients: For *Sennertus* writes it is probable that *Tubal Cain*, was the first founder of it, and that it flourished in Egypt and chiefly in Arabia, as *Geber*, *Avicenna*, *Rhasis*, &c. do witnesse. Yet in these later Ages it was most adorned, by *Lullius*, *Rogerius*, *Rasilius*, *Valentinus*; but above all by *Paracelsus*, and his followers; *Suchtenus*, *Dornesus*, *Thurnhesserus*, *Severinus* and *Crollius*, and also by those Chymicall Physitians, *Andernacus*, *Quer-*

De Consensu & diss. Chy & Galen.

Quercetanus, *Sennertus*, *Deodate*, and is brought now to this height. From whence divers Medicaments have sprung, *Tinctures*, *Spirits*, *Extracts*, *Salts*, *Magistrals*, *Præcipitates*, *Glasses*, *Reguli*, *Flowrs*, *Milks*, *Sugars*, *Gills*, *&c.* And though it must be confest that some of them are dangerous to give; yet this must not be denied, that it is onely when an unskilfull Physitian useth them, and they are prepared by an unskilfull Chymist. Otherwise Extracts and Tinctures are stronger than Syrups, Decoctions, or Infusions. For when the profitable parts are parted from the unprofitable, strange, grosse and earthy parts, or as *Schegkius* saith, as it were from their excrements, and reffuse, as one may say, it cannot by any reason be denied, but they must be more effectuall, pleasing, and durable. To this belong Magnetick cures, transplanting of Diseases, Cures of such as are lame, &c. Of these the Antients speak very little, but *Paracelsus*, *Crollius*, *Bargravius*, *Taliacotius*, *Petræus*, and others have spoke abundantly. Wherefore *Quercetanus* seems to have said well: *If* Hippocrates, Aristotle *or* Galen, *himself were now alive, he would be amused to see this art augmented and adorned with so many Ornaments, enriched with so many new Inventions, and confirmed with so many wonderfull operations.*

Senner. in Pharmacopæa.

Part. III.

Nothing is wanting in speculative Philosophy.

WHat we said of the three Faculties, we can boldly affirm of Philosophie. But Philosophie being either speculative, or practicall, and that we speak of in this part comprehends under it, *Metaphysicks*, *Physickes*, and *Mathematickes*; We must demonstrate this of each of them in particular. As for *Metaphysicks*, after *Averroes*, both the old Scholiasts, and *Thomas*, *Scotus*, and the modern Spanish Philosophers, *Sanchiez*, *Suarez*, *Fonseca*, *Masius*, &c. have adorned it. And amongst other Nations, very many are found, as *Shieblerus*, *Timplerus*, *Cornelius*, and *Jacobus Marnii*, *Scharfius*, *Lippius*, *Facchæus*, *Capsius*, &c. Who partly have included it in an exact method, and in part have illustrated it with most exquisite precepts, & in part have adorned it with most large Disputations. If *Keckerman* had finished his that he began, there could be nothing wanting, as many suppose, that were needfull to the perfection of a complete work, directed to its proper end. And I think that no man will deny but that *Sagittarius* hath been a great help on his Canals. A speciall part which others

others call *Pneumatica*, is so illustrated and corrected out of the Scriptures, that it may well be written on the Altars of former ages, *To the unknown God.*

The Doctrine of Angels, which many of the Antient Divines, thought to be Corporeall, is admirably described. It is most certain that no writing of the Antients, can be compared to that of *Delrius, de Disquisitionibus Magicis*, of *Peucerus*, and *Julius Cæsar*, *Bullinger de Divinatione.* Naturall Philosophie is far more excellent now, than formerly it was.

For I. In *Aristotle*, innumerable speculations, concerning Matter, the World, Heaven, and other things are false. We have them now corrected by *Aslachus, Danæus, Campanella, Verulam, Bartholinus, Nollius, Ruthardus* and many others. I know not whether *Drebbellius* hath not exceeded the Antients in his Book of the Elements.

III. Naturall History before *Pliny* his age began again to spring up, at length in his dayes it increased. Yet because the new world was not then open, nor so great search made, all could not be discovered by *Pliny*, that since that time hitherto is very exactly known by *Aldrovandus, Gesner, Agricola*, the *Anatomists* and others. *Boetius* most accurately searched out the nature of Stones. The wonder of the Loadstone were searched by *Gilbertus* and *Cabæus*; and *Gesner* found out more clearly the nature of Coralls.

III. No man will gainsay that the chief-

eſt of operations is that whereunto the knowledge of things naturall muſt be directed. He is the legitimate ſon of Naturall Philoſophy, who knowes how to produce new Metals, can multiply and increaſe Windes, can make artificiall Baths of *Vitrial, Brimſtone, Allum*; Can let fall Artificiall Snow, Rain, Hail, Froſts, &c. Can produce new Plants, and Animals: But the practick part of Philoſophy was, till now, in the greateſt darkneſſe; at laſt in our age the way to it was opened by famous *Vernlam, Viscount of* S. *Albanes, Chancellour of England in his New Organum*, his Sylva Silvarum, his Hiſtorie of Life and Death, and of Windes. And thoſe that have afforded any thing notable therein, were either of the age newly paſt, or of our times. Hiſtories are full, that *Paracelſus, Kelleyus, Setonus*, did Tranſmute Metals into Gold. *Johannes Hunniades* a Hungarian, the chief of all the Chymiſts in England, our friend, did Enliven a Mettal that run. He ſhewed the ſame Art, concerning whom, *Roger Bacon* ſpeaks thus; *It is more eaſie to make Gold, than it is to deſtroy it.* Which *Angelus de Sola*, thought to be impoſſible reaſon of the fixedneſſe of the Mercury of Gold, the maturity, and the ſo ſtraight Conjunction of it with the other ſubſtances of the ſame body, that it can never go back. I think but a few are ignorant what a Polonian Phyſitian did for the renewing of plants again. See more in *Rhodologia Roſenbergeri*.

In ſec. plan. terreſt. re=

Laſtly,

Lastly, this Winter an English man is reported to have found out a new and easie way to make Salt of Sea-Water. As for the *Mathematicks*, there is no doubt, but our Ancestors came short of us in knowledge of Geography.

For I. *Strabo* oftimes refutes *Eratosthenes*, *Hipparchus*, *Polybius*, and *Posidonius*: so doth *Ptolomy*, *Marinus Tyrius*; yet they also are imperfect, being compared with *Mercator*, *Merula*, *Ortelius*, *Maginus*, *Cluverius*, and *Carpenter*.

II. In the time of Pope Cl*ement* the sixth, as *Robert Avesburiensis* testifies, when *Lodowick* of Spain was chosen to be King of the Fortunate Iflands, and raised an army in Italy and France, the English that were at Rome then with the Leger Embassadour, departed, supposing him to be Elected Prince of England, as being one of the Fortunate Islands.

III. One *Ephorus* an accurate Greek writer, supposed Spain which he called Iberia, to be some mighty City. Also the beginning of Nilus was formerly unknown. But now adayes they are discovered. The originals of Nilus are neer the Mountains of the Moon, not far from the Promontory of Good-hope.

IV. Of the Antipodes, *Lactantius* of old speaks thus. *What doe they say that think the Antipodes to be Men, whose feet walk against ours, do they say any thing? Or is any Man so foolish to think there be men whose* *Divin. Instit. l. 3. c. 23.*

feet are higher than their heads? or that their weights ly against the places ours do, turne the contrary way? That Corn and Trees grow downward, that Rain, Snow, Hail, fall upwards upon the earth? And *Virgilius*, Bishop of Salisbury was condemned for this of Heresie, by Pope *Zachary*. Yet now adayes, we are sure there are such, I can speak no otherwise of Astronomy.

For I. The Ephemerides were not known to *Ptolomy*; *Purbachius*, was the first that brought them forth.

II. Many Instruments within these few yeers have been found out by *Tycho Brahe Galileus* and others, whereby new Stars have been discovered, and Milkie wayes, which reason of Meteors was hid from *Aristotle* and the Antients.

III. The Quadrature of the Circle was a thing to be known in *Aristotle* his days, but it was not known. *Scaliger* writes, that he first found it out. Yet *Pancirollus* saith, *not above thirty yeers since was that art invented, which contains in it some wonderfull secret.*

Nor is it yet known.

What things were lesse known in the Mathematicks by the Antients?

IV. Lastly, the most learned *Brigs*, late Professour of Geometry, in the Famous Universitie of Oxford, saith, that the Antients knew not these things so well.

Copernicus Astronomy which teacheth us that the Earth is the Centre of the Globe of the Moon, and that the Sun is the Centre of all the other Planets: which may be discerned by our sight by help of an Optick

tick Glasse, lately invented, in *Venus* and *Mercury*, when they are in the lower part of their Orbs. He sheweth also by the Diurnall Motion of the Earth, the Rising and Setting of all the Stars: and by the Annuall Motion of the same in its great Orb, to finde out far more easily, the motions and distances of all the Planets, and their progresses in the Heavens, their Stations and Retrogradations, than we can by the Epicycles or other Hypotheses, of *Ptolomy* or of any of the Antients.

The four Stars (which *Galilæus Galilæi* the *Florentine* calles, *Medicea*, who first found them out by his *tuba Optica*) are alwaies carried about the Star of *Jupiter*, and when they fall within the shadow of him they are Eclipsed, *Jupiter* intercepting the Sun beams, as the Earth doth when the Moon is Eclipsed.

To find out the value of *Algebraic Æquations* of all things, if it be rationall: and if it be not, yet to expresse it next unto that in Numbers absolute: and that as accurately, as we can do any side of a surd number, or the length of any Irrationall Line.

Any Subtendent Line being given in a Circle, to finde out the Subtendent of the third part of the Circumference given (whe. *Theon* in his comment upon *Ptolomy* thought to be impossible) and not onely of a third part, but of any part, be it even or odde. The very Subtendent line is found

of an odde part; but the very subtendent of an even part is not found at one operation, but onely the Square of Subtendent: and the greater the number of parts be, so much harder it will be to finde out the subtendent.

The Canons of right lines, Tangents and Secants to the circle, were not known to any of the Antients. *Erasmus Reinoldus* first framed them; and the Canon of Sines, (that is far more commodious than the Canon of Subtendents in *Ptolomie*) was first discovered by *Johannes Regiomontanus*, and afterwards was most accurately calculated by many men.

The totall doctrine of Logarithms was first invented by *John Napier* Baron of Merchiston, a Scotchman; whereof none of the Antients ever so much as dreamt of, whereby many Problems in Astronomy, Arithmetick and Geometry are resolved with very little bour, which otherwise were thought to be impossible, or else to be exceeding hard, and not to be unfolded but with much toil and losse of time. *Thomas Hariottus* a most skilful Geometrician was the first who taught men to find out the Arpha of a Sphæricall Triangle, or the quantity of a Solid Angle; no man before him attained this. The ignorance of this proposition deceived *Aristotle* in his *L.* 3. *de cælo C.* 8. supposing that a solid place could be completed by a *Pyramis*. And *Petrus Ramus*, committed the same errour, 16. *&* 4. *lib.* of his Geometrie, who affirmes

affirms the same thing may be done also by an Octaedron.

He teacheth also to finde out the proportion of a Segment of a Circle, by that way which for Subtill and Accurate truth is equal to *Archimedes* way (*prop.* 31. and 33 *lib. de Conoidib.*) and for easinesse is far beyond it.

Thus far *Brigs*, to these we might adde those things that the most Famous *Gulielmus Avianus*, Rector of the Colledge *Thomae* at *Lipsia*, my honoured friend, of his own invention hath inserted in his Universall Directory.

Part. IIII.

Nothing is wanting in practicall Philosophy and History.

PRacticall Philosophy without all doubt is in the same condition. For should we read the Books written upon this subject, by *Lipsius*, *Guazzus*, *Althusius*, *Thomas*, *Henricus*, *Timpler*, *Keckerman*, *Donaldson*, &c. who writ in Latine; or *Verulam*, *Montanus*, the most Reverend *Hall*, *Robinson*, *Feltham*, *Gentius*, *Wright*, who writ in French or English, and should adde thereunto what *Verulam* hath written in his *Augmentations of Learning*, we shall finde that *Seneca*, *Epicte-*

tus

tus, *Plutarch*, and others of the Antients fell short of them many degrees. As for the Military art which is part of Politicks, the Romanes surpassed the Greeks therein, and *Raughleigh* is reported to have shewed that the Romanes were surpassed by the English in *Edward* the third, and *Henry* the fifth his dayes:

Hist. p. 1. l. 5. c. 9. l. Sect. 1.

Whether our times in Souldiery are short of Antiquity?

It is a question whether the Low-Countries fall short of Antiquity. *Hunniades, Temintharius, Scanderbeg, Ziska, Bolislaus* of *Poland, Henricus M.* King of France. *Frederick* or *Nassau*, *&c.* may be compared with *Julius Cesar*. For he fought fourty seven battels with successe, and was never put to the worst, except in the Russian war, by the running away of one of the Palatinate. But of the other, compared to *Alexander* the great, *Pythens*, writes thus.

Which of you two the Garland first should have;
The warlike World long strove; at last it gave,
The same to thee, Henry: by death thou wast.
So made at once, the first Captain and last.

Who of the Antiens better knew the Art of Fortification, than the Dutch and Italians do? Who used more Noble Stratagems than the Low Countries, in taking Breda and Zutphans? than the Spaniard did in

in the interceptions of Amboina: and the English in the conquering of the thundring Navy. And as for Fights at Sea, not despising other Nations, the Duch confederates have the preeminence given to them, in many mens judgements. They would sail to Heaven with their ships, if men could sail thither. History is three fold, *Naturall*, *Ecclesiasticall*, and *Civill*: Of that we spake already. This in old Writers is full of Fables; Now we have the works of *Baronius* and *Ezovius*, the Centuries of the *Magdeburgenses*, revised lately by *Lucius*, *Hospinians* labours, concerning *Temples*, *Feasts*, *Jesuites*, *Monks*, *the Sacramentary war*, *&c.* *Foxes* Martyrology, that is about to be enlarged: and it is no doubt, but some man will be found, that will accurately perfect it. The Civill part was of old written by many particular men: *Tacitus* is most commended amongst them all. Yet *Lipsius* calls him, Forgetfull, and one that writes Contradictions; and *Tertullian*, *A most babling Lyar*. Nor doth *Guicciardine*, *Cominæus*, *Cambden*, *Thuan*, and other, seem to fall short of him, who without anger or passion, writ the Histories of their own times. *Melior Adamus* excellently described the lives of the Learned: to say nothing of others who writ in their Mother tongues. And if we speak of Universall History, *Johannes Cluverius*, *professour of the university of Sora in Denmark*, hath excellently drawn that forth. Yet *C. L. Conradus Graserus*,

our

our Reverend Master, seems to outstrip him in some things. For to speak nothing of Chronologie, deduction of Histories, and the Propheticall part of History, in the Exotick part, he hath bound together the acts of the four Monarchies, and of things concurrent, then from the destruction of *Solomons* Temple, unto the Reign of *Ferdinand* the first, by certain heads, according to lines drawn upon the Statue of *Daniel*, besides the Holy Writ, taken out of profane writers. Also he hath most accurately deduced Ecclesiasticall History according to the three fold period of the Church by *John* the *Divine* in his *Apocalyps*, Revealed by Seven Seals, Trumpets and Viols. He that shall joyn together these two parts, like to *Castor* and *Pollux*, I dare promise to him security in the Ocean of History that otherwise is very unquiet. Commentaries now hot under our hands, doe promise, if God please, a larger deduction. Hitherto appertains Chronologie the Eye of History, which that it is now more augmented and more polished than it formerly was, is confirmed by the writings of *Scaliger*, *Pavellus*, *Helvicus*, *Calvisius*, *Alsted*, and others. The Calculation of the yeer was along time uncertain amongst the Grecians, and though it were first invented by *Meton*, *Calippus*, and *Hipparchus*; yet it was after that mended by *Julius Cesar*, and *Julie* is said to have mended his Computation; Lastly for History, *Keckerman*, *Alsted*, and (whom I name by way of gratitude) the

the famous *Vossius* have done excellently therein, who also hath set forth two incomparable volumes of Greek and Latine Historians.

Part. V.

Nothing wants in Tongues and Arts.

I Need not say much of Languages. Every one understands Latine, Greek in its own Climate is rude & barbarous, but in our world, it flourisheth in most places. Amongst the Fathers of the Primitive Church, but two, namely *Hierome* and *Origen*, understood the Eastern Languages. But in these dayes innumerable are they that have great skill in them. Amongst whom I place the *Buxtorfii*, *Amama*, *Hierome*, *Avianus*, *L' Empereur de Dieu*, as the chifest Leaders. The Christians hardly ever saw an Hebrew Grammer before *Capio*, scarce a Chaldey one before *Munster*, or a Syriac one before *Tremellius* and *Masius*. But now they are not onelo Grammarians, but have set forth particular work themselves. And this will be demonstrated by *Hutters* Cube, which he set before his Bible; *Johnsons*, That I saw hanged up in the Library at Leyden; *Lubinus* his Clavis of the Greeke Tongue, *Mulsure-*

tus

tus, his of the Hebrew, The Horologium of *Schickardus*, the circles of *Stephanus Colerus*; The Harmonia linguarum of *Cruciger*, The Lexicon of *Francus* disposed by proper Names. As much may be said of Arabick, for before *Raphelengius*, *Baptista*, and *Erpenius*, no man set forth a Grammer of it. Now men are excellently skilled therein, as *Golius* Professour at Leyden, *Brodardus* with the Cadomenses, *Schickardus* with the Tuingenses, and others. To Arts I refer *Grammer*, *Logick*, *Rethorick*, *Poesy*. I have now explained the condition of the former. I adde onely this, that it was an admirable Artifice that the Irish Fathers observed in their *Janua Linguarum*: but that is far before it, that *Johannes Comenius*, my friend, hath communicated in his. For he hath not onely in Sentences set down the Primitive words, but he hath so disposed them, that it seems as it were a Synopsis of Philosophy. The Antients had notable skill in *Logick*, and the Scholiasts have writ many things concerning the precepts thereof very wittily, and subtilely; yet we are nothing behinde them. For since the vertue of an Instrument consists in the use thereof, and Logick Rules are but as it were certain Measures of things, and such as are indivisible; there is lesse due to that age that was overmuch in disputes, and neglected the use, calling the Rules into question; More to that time, in which the rules are directed to their use, and the use is diligently and accurately

rately inculcated. But *Keckerman* alone hath done this: His book of Logick is of so great Esteem, that in the University at Glascow, it is expounded, and it is urged in the Evangelicall Schools in Hungary, is extolled by the Socinians themselves, and is in the hands of all their Students. To passe over the testimony of *Johannes Valentinus Andreas*, his own scholler *Alsted* spake truly of him. *In Theatro Scholastico.*

I say of thee Rare Keckerman,
That of three brests thou art a Man.
Of Aristole, Ramus, *and* Melancthon.
Melancthons *brevity*, Ramus *Method*, *one*;
That surpassed Aristotle *alone.*

To these we may adde the Logick of the Famous *Burgersdicius*, Philosopher in the University at Lyons, wherein he hath corrected some errours of *Keckerman*. The Axioms of *Hunnius* and *Sagittarius*, the Logicall Works of *Alsted* and *Pareus*; All these works are so written that they may shew the right use of Logick. Rhetorick and oratory flourished in Greece principally in *Demosthenes* his age; in Italy, when *Tully* and *Salust*, lived, and some others: But now we must needs acknowledge that it flourisheth more, than it did formerly under Monks and Schollers. It is well known, what *Lipsius* writ truly of himself, though he did it blushing: and there is no Man ignorant of the Modern

Modern Oratours, *Putean*, *Baudius*, *Heinsius*, *Vernuleius*, *Barclay*, *&c.* Poetry excelled in *Homer* amongst the Greeks, in *Virgil* amongst the Latine Poets. *Virgil*, saith *Scaliger*, brought up to the top of perfection by his choiser studies and judgement, that art that was but rude when he received it. And again, I think that he onely knew what it was not to trifle: he is the onely Poet amongst all the Poets, and compared single, he may stand for all. If we speak of Comædians, *Plautus* is admired by most. *Erasmus* thinks there is more exact Judgement in one *Comedy* of *Terence*, than in all *Plautus* his works. But in the following ages, the Art of Poetry was hid as under Cimmerian darknesse, and Verses were written which, brand the Age and the Authors with a mark of Infamy.

Lib. Poet. p. 1.

King *Ethelberd* his Epitaph is this.

Rex Ethelbertus hic claditur in Poliandro.
Fana pians certus, Christo meat absque Meandro.

And this was made on *Gervasius Blessensis*, Abbot of Westminster.

De Regum genere pater hic Gervasius,
Ecce,
Est & defunctus; mors rapit omne genus.

Venerable *Beda* had this Epitaph.

Pres-

Presbyter hic Beda requiescit carne sepultus.
Dona Christe animam in cœlo gaudere per ævum.
Daque illi Sophiæ d' ebriari fonte, cui jam
Suspiravit ovans intentus semper amore.

But we in the last age had two Poets, *Ronsard* and *Buchanan* (To say nothing of *Bartus* who writ excellently in French, or of *Torquatus Tassus* in Italian, or of *Spencer* who writ in English, of *Kochonovius* in Poles Language, of *Opitius* who is yet alive, who writ in the German tongue) who might be compared to *Homer* and *Virgil*. Of the former, *Pasquire* speaks thus.

Wouldst thou Virgils *verses make*
Or wanton Catullus *take.*
Or delightfull Petrarch *shew,*
Or Pindarus *Modes renew.*
Ronsard Virgils *verses can*
And wanton Catullus *skan.*
And pleasant Petrach *he doth*
With Pindarus *grace set forth.*
He doth so well Pindar *write,*
And as Petrarch *doth endite.*
Catullus, Virgil, *present,*
As if he to them had lent.
Virgil *gravely he doth sing,*
Like Catullus *in no thing;*
Then wanton Catullus *He,*
Far from Virgils *Poetry.*

Hee's Virgil *and* Catullus,
And Petrarch *with* Pindarus.
Yet is Ronsardus *alone,*
Besides him there can be none.
If Virgil *and* Catullus,
And Petrarch *with* Pindarus,
And all Poets were before
Should live again o'e and o'e,
All could not Ronsard *equall*
Yet he alone doth them all.

Scaliger writes thus of *Buchanan.*
Unto the highest Pinnacle was Poesie
Come, but in thee it stands, can go no farther hence.
Scotland the bounds of Romes Empire was formerly,
Scotland the bounds shall be of Romes Eloquence.

Yet we have now adays, some that you may reckon amongst the Laureate Poets. Amongst Comedians, *Vernuleius* and *Frischlinus* are not the least. As for Poeticall Invention, the *Euphormio* and *Argenis* of *Barclay*, *Sidneys Arcadia*, *Montgomeries Urania*, *Astræa*, *Gurmannus de Alsaratbe* of *Alemannus*, are as good as any written by the Antients.

To conclude, I will adde something concerning the Art of Teaching, which many men have adorned, principally in Languages. yet *Petrus Glanmius* seems to excell them all, who so taught the Italian Tongue in half

half a yeers ſpace in the Univerſity Gieſſena that his Schollers would accurately controvert their Theſes, written of any matter in that language.

The ſame did ſo inſtruct his Schollers at Halla in Saxony in the doctrine of Copyholds in two weeks ſpace, they having learned nothing but the principles of Logick before, that they compoſed Theſes of the ſame matter and would defend the ſame miraculouſly, without any Helper. I was informed of this by that famous friend of mine, Maſter *Sigiſmund Evens*, who was as it were the Rector of the Colledge then, and directed all that buſineſſe. Alſo he ſhewed me ſome examples of the Poſitions, with a Table that *Glaumius* had ſet before it. *Holſtenius* his Scholler hath profeſſed in a Book he newly ſet forth, that he can do as much.

Part. VI.

Mechanick Arts, and Skill in Navigation, have increased.

But, it may be, Manuall arts in these latter times have suffered some eclipse. For the art of Painting was excellent amongst the Romanes when their Empire was at the height. Whence *Horace*;

Ep. 1. l. 2. *Now are we come to'th top of Fortunes wheel, we Paint,*
Wrestle, and Sing full well, as nointed Greeks more quaint.

Graving and Casting were of old in the greatest perfection, as may also appear by the *Marmora Arundeliana* at London, set up in the Garden of the illustrious Earle of Arundel, that were brought out of Italy and Greece. We saw, amongst many Inscriptions Urnes and Statues, the Statue of C. *Marius*, VII. Consul, of *Theseus*, and of *Hercules*, when he was young: I saw also the Faces of *Scipio*, *Africanus*, *Seneca*, *Socrates*, *Æsop*, &c. carved and cast to the life. Amongst them all, the handsome proportion of the statue of *Hercules*, is most commended, and of a certain Feminine body; also the head

head of a Macedonian King, caſt in braſſe, and it was found in a pit at *Smyrna*, by *Petty* who lived there five yeers for ſuch purpoſes. The Engliſh carvers do as it were by rule direct their chiefeſt works thereunto. One of the moſt excellent workmen of them in the art of caſting, by the judgement of all the reſt, confeſſed he could not equall the Lineaments thereof. For that, though the the head were maimed, the Earle of Pembrok offered 300 pound, and it was refuſed, as D. *Junius* the ſon of *Franciſcus*, a moſt courteous Gentleman reported, who ſhewed to me theſe and many more rarities.

Laſtly, for Architecture, *Vitruvius* is chiefly commended, nor are the Pyramids, & Obeliſcks of the Antients things forgotten. Yet though theſe things be ſo: Nothing can be concluded that can any way prejudice our opinion. For the art of Painting declined afterwards, whence *Sylvius*. *I ſaw pictures of two hundred yeers ſtanding, poliſhed with no art.* And again, *If you look upon carved or painted works of two or three hundred yeers ſtanding, you will perceive them not to look like men, but like monſters, and ſtrange creatures.* *Epiſt.* 119.

But in a few yeers after it grew up again, and *Michael Angelus*, and *Raphael Urbinas* were excellent in Italy, *Durerus* in Germany, whom *Eraſmus* ſo highly extols, that he thinks, that if *Apelles* had then lived, as he was free and friendly, he would have yeelded the bucklers to *Albertus*. Carving and

Casting, if they do not exceed in our times, yet they are scarce behinde the Antients, and in this is that Axiome verified, *that there is a certain circle in humane affairs.* It is true that in Architecture *Vitruvius* is commended. But that must be understood for his Rules in Architecture. Otherwise, *Politian* writes of *Leo Baptista Alberti* a Florentin, that he so searched out the footsteps of the Antients, that he both comprehended the antient manner of Architecture, and made it Exemplary.

That others have done as much may be seen by magnificent structures, which are found about Castles, Monasteries, Churches and other buildings, whereof the Itinerant and Topographicall descriptions of Countries are full.

The Pyramids and Obelisks were works made onely to vaunt by, and not for any profit. Yet the Obelisk set up by *Sixtus* V. *Anno.* 1586, is as good as any of them. It was 107 foot high, and 956148 pound weight. In the erecting of it from the beginning of May till the end almost of September, 900 Men, and 70 Horses were Employed, and the charge came to 37975 Crowns, as saith *Dominicus Pontanus.* But though there were nothing that could shew that the former times in this point come short of ours; Yet some artificiall Works and Inventions can shew this, that not very many yeers since were brought upon the stage of the World. The principall whereof, are suppo-

sed

ſed to be the Art of Printing, Invention of Guns, the Mariners Compaſſe, and ſome ſingular Pieces concerning the firſt Inventor of Printing. Hiſtorians ſtrive, yet cannot end this ſtrife. *Scriverius* ſeems to demonſtrate by many Argumentes, that *Laurentius Johannis*, ſurnamed *Edituus*, was the inventor of it. And tis true that the Author of the Chronicle of Colen in their Native Tongue, ſet forth, *Anno*, 1499 ſaith that the firſt Prints were found in Holland, and that the Inhabitants of Mentzs, from *Donatus* that was Printed there in the yeer 1450, framed them to that forme we uſe them now adayes. But the words of *Mariangelus Accurſius* are theſe *Donatus was firſt of all Printed here. Anno*, 1450 : *Indeed*, Johannes Fauſt, *a Citizen of Ments, who firſt invented this art in Copper prints, had his Inſtructions from* Donatus *printed before in Holland, in a print of Wood.* But *Palmerius in Chronicis*, *Guilandinus*, *Vignerius*, *Bibliander*, *Munſter*, contend for *Guttenbergius*: If this conteſt can be decided, we may ſay, that at *Harlem* were the firſt grounds of it laid; and *Guttenbergius*, whom *Polidor Virgil* makes the Author of it, did bring it to greater perfection. But *Fauſtus* was the firſt Man, that firſt uſed the art as we do now. *Petrus Ramus* had *Tullies* Offices in print, with this Inſcription. *This preſent moſt famous work of* Marcus Tully *was happily ended by me*, John Fauſt, *a Citizen of Ments, not with Inke and Pen, or quills or braſſe, but by a very*

Who found out Printing?

Cap. 16. de papyro in Bibliotheca de communicatione linguar. c. de Typis. in Coſmographia. L. 2. c. 7.

gallant Art, by the labour of my servant Peter de Gerneshem. It was finished, Anno. 1466. the fourth day of February. Yet whatsoever this may be, Germany will never endure to lose the praise of it. *Beroaldus.*

O Germany that dist finde,
An art usefull for mankinde,
To write in print a Mans minde.

What is spoken of China, if it be true, yet every man must acknowledge, that all was worse, and more rude, not so neat and well trimmed, nor adorned with so comely variety of Leters, as *Lemnius* saith. I doubt not but he would have said much more, had he seen the Prints of the Dutch, Italians and others now adayes. Every man may easily collect the great profit ariseth by this Invention. *Polydore Virgil* annexeth this to his Oration, *de Bibliothec. Veterum.* That was a very great blessing given to Mankind, but it is no way comparable to that we have obtained now, since we found out a new way of Writing. For one man will print as much in one day as Many can hardly write in a whole yeer. All men know that Books are now made cheaper, more common and more correct, than they were in former times. For to let goe the price, I spake of in another place, I will speak this one thing truly and boldly, (they are *Erasmus* words,) I suppose that *Hierom's* Books making

L. 3. de occult. natur. Miracul. c. 4.

De Invent. Rer. l. 2. c. 7

making, cost him lesse, than they do us in restoring them; And in the Preface to *Augustines* Works. The rashnesse of idle people hath scarce dealt so ill with any other, as with the Books of this Sacred Dr.

At length Warlike Guns were invented, *An.* 1380 as *Magius* wil have it, or *An.* 1400 as *Ramus* saith, by one *Bartholdus Scwartz* a Monk of Colen, or as *Salmuth* writes, by *Constantine Anklitzen* of Friburg. It is collected from *Platina* in the Life of *Vrban* the fourth, that they were first used in the wars of the Venetians against the Genoese: But that seems to be an untruth, which some write that the Indians, or *Salmoneus*, or *Archimedes* were the Inventors of them.

whether Guns were known to the Antients?

Nova reperta, tit. 11.

Virgil writes of *Salmoneus* thus.

I saw Salmoneus *cruelly tormented* *Æneid. l.* 6.
Because he Joves *Thundering Flames invented.*
Through Greece and Elis Streets, in pompe he rode,
Requiring to be honor'd as a God.
In his Coach with four Horses he did fly,
Shaking a burning Lamp to mock the Skie.
Mad fool, to think that Clouds and Thunder can,
Be made with Ayre and Horses by a Man.

But

But this seems to be nothing, but to make men afraid with the noise. And either *Plutarch* or *Livie*, or *Aegidius Romanus*, who in the Reign of *Philip* the fair writ of Warlike Instruments, *Anno*, 1285. would have spoken something of *Archimedes*. Nor would *Mahomet* have omitted this in his siege of Constantinople, who for the managing of one Instrument to beat down the walls, was constrained to employ fifty yoke of Oxen, and 2000 men, as *Chalcondyla* witnesseth. Yet we cannot deny but that in the Reign of *Richard* the Second King of England, in the battering of the Castle at Outwitch, the French had great Cannon, whereby the walls and houses of the Castle were cloven and broken in many places. But whether those engines were such as we use now, is uncertain.

L. 3. de regim. princip. p. 3, c. 18

Whether the Ancients knew the Marriners Compasse.

The Marriners Compasse was not known of old time, as *Blondus*, *Bodinus*, *Cardan*, *Bellonius*, *Acosta*, *Turnebus*, *Pancirolla* testifie. Had it been found in *Solmons* dayes, he needed not to have consumed three yeers in going and coming, nor was he so wise as to know all things. The Compasse, by *Plautus* called *Versovia*, alleadged by *Lemnius*, and called the Compasse, is supposed to be the Helm that turns the Ship, or a rope that turns the Sail, as *Turnebus* explains it. *Flavius Melphitanus* is thought to be the first Inventor of it, though *Gilbertus* saith that *Paulus Venetus* brought it from China; and *Osorius* saith, the Portingalls took it from some

In mercatore scena 3.

L. 20. Adver. c. 4.

Gilbert. de Magnet.

ſome Barbarian Pyrates neer the Cape of Good hope. Alſo that ſecret of the Lodaſtone, whereby friends may communicate their ſecret thoughts one to another at the greateſt diſtance, is reported to be an Invention of our times. But becauſe *Famianus Strada* hath deſcribed it at large in the ſtyle and vein of *Lucretius*. I will for the Readers benefit, ſet it down in his own words: *L. 2. Prolu. 6.*

The Load-ſtone is a ſtone in Nature ſtrong,
For many needles toucht there with will change,
And turn themſelves to that Star full right,
That next the Pole, above us doth give light.
Conſpiring in their motion, far aſunder,
All move one way at once, tis a wonder.
For if at Rome one ſtir, the reſt are guided,
By the ſame courſe, nere ſo far divided.
If then you would unto your friend endite
Your minde, to whom you know not how to write.
Make a plain Circle large enough, and ſet
On the Circumference the Alphabet.
Then let the needle in the middle play.
Toucht with the Load-ſtone, that it eaſily may
Point to the Letters; and to this again,
Prepare another for a Counterpain;

The

The needle must be touched with the same
Stone, as the former was to fit your frame.
Your Friend that Travells must one Compasse take,
And you must keep the other for his sake.
But on the day and hour first consent,
Whereon you mean to shew your close intent.
This done, observe the time prefixed, and
As one, so will the other move or stand.
Move then your needle at that time when you,
Would have your Friend to know the thing you do.
And let the Needles point mark each Letter
Softly, that he may understand the better.
The words they make, of this you may be sure;
Your Needles motion will the same procure,
In your friends needle: use your Instrument
Thus till you have disclos'd your full Intent.
Tis a great wonder for your friend to see,
His Needle travers o're the A. B. C.
Guided by yours, that so wide doth lye
Distant from his, and so to read thereby
Each word you there make, and if then he please,

He

He may so send to you again with ease.
When you have done, and when your style stands still.
He can by's Needle write back what he will.
I would this writing were once brought in use,
Then should our Letters suffer no abuse,
Thei'd need no Posts, nor need they stop or stay,
They'd safely passe, and swiftly, no delay.
From Theevs, nor Seas, nor Rivers need we fear;
It were all one thing to be far or neere.
Then Princes might their own dispatches make,
With their own hands, what ere they undertake.
We Scribes that swim in Inkes black Sea might then,
Offer up to the Load-stone every pen.

Thus for *Srtada.*

Hasentefferus writes, that the like may be done by blood drawn forth of the veins of two friends. As for particular Inventions, many might be instanced in, that surpasse, *Architas* his Pigeon, *Archimedes* his Globe of Glasse, *Homers Iliads* writ in parchment and put into a Nutshell, the Ship and the Chariot of *Myrmecidas*; that was covered with the Wings of a little Bee, this with the wings of a Fly. *Albertus* M. made a Sta-

De cutis affect. l. 3. cap. 3.

a Statue that spake, he was thirty yeers in making it, and *Thomas Aquinas* brake it. *Regiomontanus* made an Eagle that at Norimberg met *Cæsar Maximilian*, and hung over his head directly, and bore him company into the City. He made also a Fly of Steel, that flew out of his hands, and flew back again into his hands, when it had first flew round about all the guests, at a banquet, and in a manner saluted them all. A generous Gentleman, *Johannes Christophorus de Berg*, affirms that he hath an Invention, that with one turn of a Wheel, made by a boy of 16 yeers old, he would rayse 800. weight 60 foot high. The Coach that sailed with the Winde, that *Stevinus* invented is well known, of which *Grotius* writes thus.

Typhis *first made a Ship with sails, which*
Jove
Did soon translate amongst the Stars
above,
But Stevins *brought it on the Earth to*
sail.
Typhis *and* Joves, *may,* Stevin's *shall*
not fail.

He affirms elsewhere that he could run with it seventeen miles in two hours. I beleeve also that *Cornelius Drebbils* wonderfull Sphere is not unknown, wherein he did by vertue of a perpetuall Motion, represent the constant and most apparent Motions and Laws of the Heavens and the Stars, and the

Pre-

Predestinations of Times, and Motions in them.

But what shall we think of that Instrument, by means whereof he changeth himself into divers forms of Trees, and living Creatures, and makes an appearance as if the Earth opened, and Spirits came forth of it; First, in the form of a Cloud, and then changing themselves into another shape that he commands them, be it of *Alexander* the great, or of some other King or Prince. I will say nothing of his Ship that swam under the Waters, and an Optick Instrument, wherewith in a Starlight night, he could read Letters a quarter of a mile from him.

Vranckheimius in Epist. ad Burggravium. Hegenitius Itin. p. 73.

Jacobus Metius, brother to *Adrian Metius* invented a Perspective Glasse, whereby he could take the heighth of any Towre or body that was distant from him three Holland Leagues, as exactly as if he stood close by it; and he could see cleerely into England from his own Shore. And he discovered other things concerning the Globe of the Moon, of the Milkie way, and of Stars, which Astronomers hitherto called Cloudy Stars, and of other Wandring Stars about *Jupiter*, an Invention now adayes which the Ancients never knew of. *Galilæus Galilæi*, hearing the fame of this Instrument, saith, he came to the Invention of such an other, by the help whereof he descried those Observations in the body of the Moon, and innumerable fixed Stars, the Milkie Circle, Clowdy

Clowdy Stars, and the four Planets, and their periods about *Jupiter*. The ſame perſon mentioned before, proceded to ſearch out with great care and ſtudy an Inſtrument of the like kinde, and he hoped to finde it, whereby out of our Horizon in the Oppoſite Hemiſphere, beyond the bounder of the Hemiſpheres he might obſerve all the Stars there, as if they were apparent in that part of the world we live in. What ſhall we ſay of that Muſicall Inſtrument? that by the perpetuall, moveable or moving vertue of the ſame (as the Artificer reported) in a clear day, the Sun ſhining forcibly, only by the Sun beams, that muſicall Genius being, rouſed thereby, without touching the inſtrumentall parts with your hand; would make moſt Heavenly Muſick. But who is able to reckon up all? If thoſe things be true, that *Mormius* hath ſet forth in his *Arcanis Roſianis*, lately at Leyden in Holland, (but beleeve them that will) his example were enough to oppoſe againſt all Antiquity.

Whether the Antients were as well skilled in Navigation as men are Now.

As for the art of Navigation, we need not prove it to be more perfect now, than formerly it was.

I. The Antients writ on *Hercules Pillars*, *Non ultra*. And *Lucan* writes thus of the firſt Ships.

Firſt the white Willow whilſt the Twigs were green.

Twiſted

Twisted into a Ship, and covered with a Hide,
The bottome was on Waters to be seen,
The Britans over Seas in this would ride,
And the Venetians on the river Po.

II. *Fracostorius* and *Acosta* confesse that we read no where in Antient Writers that men did ever sail into the Main Ocean. But the Phœnicians, Carthagenians, Tyrians and Sidonians made choice of the shore.

III. Lastly, in the times of our Fathers, the whole world hath been compassed round by *Americus*, *Drake*, *Candish*; and in our times, by *Oliver Van Nort*, *Schoutenius*, *Spilbergen L Heremite*, and strange Voiages into the North parts have been undertaken by the English and Dutch. Moreover the precepts of the Art of Navigation are written by *Petrus Medina*, and *Baptista Ramusius*, and the publike Lectures appointed by *Charles* the fifth, are yet in use. But it cannot be granted to be true which *Vatablus*, and *Arias Montanus* say, with whom *Alsted* seems to agree, that *Ophir*, from whence *Solomon* fetched Gold and Elephants Teeth should be *Peru*, by transmutation of the Letters. For in the West Indies there are no Elephants, and when under *Franciscus Pizarrus*, the Countries of *Attabaliba* were discovered, and the Spaniards that understand not the language, described with their hands

whether Ophir be Peru.

water or any thing they would have, the Indian answered, *Peru*, that is water. So *Yucatan*, which *Montanus* thinks had the name from *Jokran*, is nothing else, but, What say you? What seek you? To rehearse the Opinion of *Pineda*, whereby he applies the name of *Tarteſſi* to *Tarteſſo*, in Spain, is enough to answer it. For there are no veins of Gold so plentifull, unleſſe perhaps they were carried into the New World, and brought back again in their great Gallions. Since therefore it is so, it is most certain that Arts by Times succeſſion have suffered no losse, but are come almost to the highest pitch; We may then say with *Lactantius*,

L. 2. c. 8. Divin. Inſtitut.

God hath given every one wisdom in such a measure, that they may seek out things unheard of, and consider of things they hear. Nor because they did precede us in time, did they also precede us in understanding; which if it be given equally to all, it cannot be engrosſed by those that went before us. It is pure as light, and the Sun beams; for as the Sun is the light of the Eyes, so is wisdom of the minde of man. Wherefore since it is naturall to all men to be wise, that is, to seek after wisdom, they deprive themselves of wisdome that approve the Inventions of their Anceſtors without using their own judgement, and are led by others like bruit beasts. But this deceives them, that when they hear the name of Antiquity they think it not poſſible for them to understand more, because they

they are called the younger, or that they could be mistaken who are called their Ancestors.

Part. VII.

Vices were as great formerly, as they are now.

HAving sailed over the Straits of the Arts, we are now come into a large Sea of Manners. Whose chief horrible waves and mighty storms drive forward those that maintain the contrary opinion. And though all things also at this day are full of vices, yet since in these last times almost the greatest part of the known World is converted to the Christian Religion, there is no reason that we should hold this to be the worst of all, being compared with the Former. *Lactantius* himself breaks forth into these words. God as a most carefull Parent, when the last times drew on, sent an Embassadour, that should bring back again the former age, and banished Justice, lest mankinde should alwaies be driven on with the greatest and continuall Errours, wherefore the forme of that golden age is returned. Yet it cannot be said that alwaies and in all places the Honesty of men increaseth, but we must grant, that all things

L. 5. Institut. c. 7.

Tacit. in Annal.

run in a kinde of Circle; and as times, so do manners change by course. There will be vices so long as there are Men, but these are neither continuall, and amends is made by the interposition of better things. Our Ancestors, saith *Seneca*, complained so, and we complain as they did, and our posterity will do the like; saying, that manners are decayed, and wickednesse rules, that humane affaires grow worse, and fall into all mischief; But these things stand at the same point, and they will stand, onely moving a little on this or that side, as waves that are brought in further by the tide, which going back leaves more room on the shore. Now Adultery is the chief sin, and Chastity breaks the bridle; another time men are mad in rioting, and the kitchin proves the fatall ruine of Patrimonies; sometime Men take care for nothing but gay apparell, and to trim themselves fine, which shewes their minde to be ugly enough, &c. Vices do not wait all in one place, but they are moveable, and at ods one with another, they jar together, and are driven away one by another. But because the contrary part hath taken strong arguments from this matter, we shall handle this question something more strictly and accurately. But since some vices are committed in Religion, others in Politie, and others in the common society of men, and, to compare all these severally with all Nations, would be too tedious for us

to

to undertake; We shall therefore make our comparison with the Romanes, whom Historians and other writers report to have been the most vertuous and prudent people of all Nations. Under this branch therefore these points are contained.

I. That the Religion of the Antiens was too sottish.

II. That many of their Lawes in Policy were wicked.

III. That the people of the Romanes were extreamly cruell.

IV. That their covetousnesse was incredible.

V. That their Luxuriousnesse in venery and drinking was none the like ever heard of.

VI. In Meats.

VII. In Buildings.

VIII. In costly clothes.

IX. That the Justice of the Roman people, prudence, and valour was not any thing.

X. It is probable that the Church shall be in greater glory than ever it was before.

The I. Point.

The Religion of the Antients was too sottish.

IT may be easily understood that the Religion of the Antients, was vain, foolish, wicked, by their Images, the number condition and adoration of their Gods. That is first clearly demonstrated out of that place of *Isaiah*, to say nothing of *Jeremiah*, and the *Wisdome of Solomon*. For in the framing of an Idol the folly of man proceeds even so. The carpenter stretcheth forth his Line, and mark's it out with his square, he fits the corners of it, or he describes it with his Compasse; at length he makes it of the fashion of a man, and decks it in mans rayment, that it may be in the house. He heweth down Cedars, and taketh the Cypresse and the Oke, which he strengthneth for himself, among the Trees of the Forrest; He planteth an Ash and the rain doth nourish it, then shall it be for a man, to be burnt, for he will take thereof and warm himself, yea he kindleth it, and baketh bread, yea, he maketh a god and worshippeth it; He maketh it a graven Image and, falleth down thereto; He burneth part thereof in the fire, with part thereof he rosteth flesh, he eateth thereof and

Isay 44. *vers.* 8.

Jer. 9. 3. *Sapient.* 11. *v.* 13.

is

is satisfied, yea he warmeth himself and saith, ah, ah, I am warm, I have seen the fire; and the residue thereof he maketh a God, even his Graven Image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me for thou art my God, &c. But what madnesse think you is this, or to make such things that they should afterwards beafraid of, or to fear what they themselves made. If Images could feel or move, men would voluntarily adore those they made. Therfore *Seneca* a heathen, speaks it, though it be in a scoffing way. They worship the Idols of the Gods, they kneel down and pray to them, they adore them; and when they stand in awe of these, they despise the Workmaster that made them. The number of the gods was so numberlesse amongst the Heathen, that there were almost more gods than men. In *Boccace* they are almost without number. *Crinitus* hath numbred 30000 of them. *Varro* reckoneth *Jupiters* onely, to have been 300. For there were gods of the upper house, Tutelary gods, Village gods, Houshold and Closet Gods so many, that *Pliny* breaks into these words. *The company of gods is thought to be more than there are men, when as every man makes what gods he pleaseth, and makes* Junos, *and good angels which they adopt for themselves.* Of corn only, at divers times differing in the maner of it, there were Goddesses made; called, *Segetia*, *Tutelina*, *Proserpina*, *Nodotus*, *Volutina*, *Patilena*, *Hostilina*, *Flora*, *Lactutia*, *Maluta*, *Runcina*,

Boccac. in geneal. Deorum. Crinitus de honest. disc. l. 3. c. 14. Plin. l. 2. c. 7.

I do not name them all, for it troubles me for that they were not ashamed of them. The condition of their Gods, may make every man laugh. *Flora*, when she had been a Whore a long time, and by prostituting her body, had gained wealth, by making the Common Wealth of Rome her heir by her Testament, she gave the name to their Feasts called *Floralia*. *Iuno* was both sister and wife of *Iupiter*. *Fortune*, *Fornax*, *Muta*, *Fear*, *Paleneſſe*, *Feavers*, *Priapus* and *Cupid*, are not names of things to be adored, but of the crimes of such as adored them. But what shall I say of the crackings of the belly, of the privy gods, dunghill gods? What of the Trojans that adored a Moule? of the Egyptians that worshipped Onions and Garlick? *Mephitis* was in great honour amongst the Heathens. For in the plundering of Cremona, all the Temples of the gods and goddesses were rifled, but the Souldiers out of their superstition spared this onely. But this was the goddesse of stinks. The manner of Worshipping in many was very cruell, in others very beastly. They offered men in sacrifices to the dead, and they fed the fire with mans blood as with oyl. That was a custome amongst the Trojans and Grecians, as *Virgil* saith; amongst the Carthagenians as *Silicus*; amongst the French as *Lucan*; amongst the Moabites, and Canaanites as the Scripture writes; amongst the Romanes, though when *Cornelius Lentulus*, and *Lucius Craſſus* were Consuls, they abrogated this

Tacit. 3. Hiſt. c. 6.

Enead 11. & 2. Silic. l. 4.

this wicked custome.

Lastly, amongst the Jews, as we read in the books of Kings, it was a custome. *Lactantius* reports from *Pescennius Festus*, That the Carthagenians being overcome by *Agathocles* King of Sicily, fearing lest the cause was because they had intermitted to adore *Saturne*, they offered unto him two hundred Noble children for one Offering. *Moloch's* Statue amongst the Jews was in the Valley of *Gehennon*, or *Tophet*: Children that were Sacrificed were shut within the Idol, and the fire was kindled; and that they might not be heard to cry, they beat Drums, and Cymbals. Their beastlinesse *Priapus* and *Berecinthia* may shew. The Image of the first, was stark naked:

2 *Reg.* c. 16. *L.* 1, *c.* 21.

Of their beastly Priests, it is said thus.

> *Nos pudore pulso stamus sub Ioue*
> *Coleis apertis.*

When the Sacrifice was ended they that were present fell to promiscuous venery. In brief; This disease, that Crime, this disgrace was professed in their adoration, that will hardly be confessed by torments in the vitious lives of men. Before the Horse-litter of *Berecinthia*, on a Solemn day, there were washings, and such songs were sung by the most wicked Players, that I do not say the mother of the Gods, but the mother of any Noble persons, or any honest men, nay the mothers of the very comedians ought to be ashamed to hear.

August. de civ. dei. l. 6 c. 8.

August. de civ. D. l. 2. c. 4. L. 1. c. 21.

But

But the Men of *Lyndus* held those solemnities to be violated, if by chance at their times of performing these rites, any good word had dropt from any of their mouths. I will say nothing of their South-sayings, looking into Entralls and other kindes of Divinations, as also of the fooleries of the *Thalmudists*, and *Cabalists*. *Cato* and *Cicero* that were Heathens laught at them themselves: *Petrus Galatinus de Arcanis Catholicæ veritatis*, *Buxtorfius* in *Synagoga Judaica*, have described these. Since therefore the Sacred worship of the Antients was so simple, cruel, and obscene; It is no wonder that *Seneca* writ, If a man had leasure to see what they do and suffer superstitiously, he shall finde them so unseemly for honest persons, so unworthy of free Men, so unfit for discreet men, that no man would doubt but they were mad, if they were mad in fewer numbers, but now they are so many that they are defended by their numbers from being thought to be mad. He that would read more of their gods, let him read *Gyraldus* in *Syntagmate*, *Dempster* in *Antiquitat. Roman.* and *Selden de Diis Syris*.

Cicero de divin. l. 3. In fragment.

Part. II.

There were many wicked lawes among the Antients.

AS we have shewed the Religion of the Antients to be daub'd with many vices: so, since a *Law* is a sacred Decree, commanding things honest, and forbidding the contrary, It will be very easie to shew the same things concerning their Lawes. And because *Solon* and *Lycurgus* are said to have founded most famous Common-Wealths; And *Plato* and *Aristotle* to have written the best platforms of them, if we can convince them of wickedness and injustice, I think I shall give satisfaction in this point.

In *Solons* Common-Wealth, two things are chiefly observed.

First, Wherefore, for ease of the poor, he abolished all former contracts for debts?

Secondly, By what Law he would make them infamous, that, when there was sedition in the Common-Wealth, held with neither side.

The first was unjust, because he did not enjoyne his friends to restore the great sums of money they had taken up before, upon trust, being forewarned by him what designe he had in hand; and without Examining the reasons of particular debts, he at once

once abolished them all. The other was so, because it takes away the means of repressing sedition in the Common-Wealth. For it must needs be that reconciliation be made by those that are mediatours between them both. *Lycurgus* directed all his Laws to Valour, and to erect a Warlike Government. He published that it was lawfull for Men to rob for victualls, and he would not have them punished though they were taken in the act. He decreed that Boyes and Girles should wrestle naked, in publike; and that it should be lawfull for old mens young wives, to make choice of what young man they pleased, and to lie with them for to have children by them; and as peace is not ordained for war, but the contrary way; so the Common-Wealth should be instructed for Peace, rather than for War. They that in their childhood are addicted to ill things, in their youth, having gained a custome, they will forbear none how great soever. That Law that draws men on to deceive in some things, doth invite men to deceive in all, and as oft as we can: Nor can robberies be better put in practice than under the protection of a Law, that doth not punish a Man for theeving, but for not doing it with dexterity. Lastly, to prompt men to Lust, and to permit Adulteries, what an impiety this is? *Plato* hath deserved the same reward that *Lycurgus* did, by the Law he made for breeding up young men and Maids in Schools. And by that

law

law he made, To have all things common, He decreed that forme of Government that was contrary to nature. If marriages were taken away, and men might indifferently use what women they pleased, all naturall love between parents and children would be lost; and upon quarrells, very brothers would murther one the other; and those things should be honest and lawfull, that are wont to be adjudged hainous & filthy. The propriety of things conteins matter both of vertues and vices, but the community of them contains nothing but a liberty of vices.

Aristotle seems the most absurd of them all.

For I. He bade to cast forth deformed chilren; But Nature cannot desire the production of any thing, and not love that it produceth. Can any man expect that they should spare the blood of other men, that do not spare their owne? They cannot be thought innocent who cast their own bowels to the Dogs for a prey, and as much as lies in them, they kill them more cruelly than if they had strangled them. *Lactan. l. 6. c. 23.*

II. He enjoyned Abortion. But, for that, at Malta a woman was condemned to die. For she was thought to have taken away a Citizen designed for the Common-Wealth. Lastly, he commanded those pictures of the Gods to be kept, in which custome allowed lasciviousnesse, otherwise they were to be rejected:

rejected. But men sin more by imitation of the Gods. *Lucian* confesseth plainly, that when he heard of the rapes and adulteries of the Gods, he fell in love with the same. And *Cherea* in *Terence* saith, that when he saw the Picture of *Jupiter* descending into the Lap of *Danae*, in a Golden Showr, he was provoked thereby to do the like. But what God? saith he, He that shakes the Heavens with a Noise, and should not I a contemptible man do the like? Yea, I did that, and willingly; For men mark more what *Jupiter* did, than what *Plato* taught, or *Cato* decreed. To this purpose are the Saxon Lawes, that are altogether as absurd. For in doubtfull causes, when there wanted manifest proofs to confirm the truth, sometimes they used Duels, sometimes to make men touch burning iron, or scalding water, sometimes they cast them into the bottom of a deep river, or Keel-Haled them. They that were killed in duels were guilty; the conquerour was disgraced, if he did not kill him that was worsted: they that escaped in the other punishments were acquitted; they that were caried to the bottom, were held to be innocent, they that swam on the top were guilty, as if the water rejected them.

Part. III.

The cruelty of the Roman people was extreame.

But let us proceed to the wickednesse of the Romanes, and let us observe whether they did not equall, or exceed the wickednesses of our times, or of those that went but little before us. But whether this or that do appear to be manifest, it will be false to conjecture from thence, that there is a generall decay of manners.

First, therefore I shal speak of their cruelty, which I shall shew by the Jewes, Christians, and other Nations, and from the Romanes themselves, amongst themselves, as being invincible Arguments. They killed of the Jews in the siege of one only City, Jerusalem 1000000. and they took captives 97000. In the time of *Trajan* innumerable companies of them were slain, saith *Eusebius*, *Iulius Severus*, being sent by *Adrian* the Emperour into Judæa, did almost depopulate the whole Country. For he beat down fifty most strong Castles, burnt nine hundred eighty five Cities & Towns, and slew 50000 Jews. As for the Christians, it was their name only that was condemned, and not any fault they *Lipsius de Constans.*

they committed. Whence at Lyons there was a Table carried before *Attalus*, The Martyr, *This is Attalus the Christian.* In Asia they cried out against *Polycarpus*; *Polycarpus hath confessed himself to be a Christian*: And so great were the Persecutions, that *Augustine* compares them to the plagues of Egypt. Under Nero, they were burnt for lights in the night. *Lactantius* writes of *Diocletian*; *No man can write the cruelty of this Savage Beast, so much as it deserves, which lying but in one place, yet did rage with Iron teeth, all the world over; and did not onely dissipate the limbs of men, but brake their bones, and was mad against their ashes, that there might be no place for their buriall.* Hierom saith, that there was no day wherein there were not 5000 men slayn, thirty Roman Bishops were put to death from *Peter* to *Sylvester*, who dyed Martyrs. And to speak all, I will, in three words, *The whole world almost was polluted with the Sacred blood of the Martyrs, and it was never spilt more in any warrs.* And if we should reckon up the kindes of torments we might boldly use these verses in *Virgil.*

De civit. Dei. l. 18. c. 52.

Tacit in Annal. l. 15. c. 11.

In Epist. ad Chrom. & Heliod.

Sulpit. l. 2. Sacra. Histor.

Had I a hundred Tongues, and mouths likewise,
A voice of Iron, I could ne'r comprise
Their forms of pains, or names of Torments shew.

Æneid. l. 6.

They

They were burnt in Furnaces, they were cast into hot Oyle, they had their eyes puld out, their tongues cut out, they were cast to Beasts, they were wrapt in husks and given to the Hogs, they were rosted at an easy Fire, and they were basted with Salt, and Vineger, they were cast headlong from Rocks, they were torn by Trees bound down, and presently let loose, &c.

To touch upon other Nations. Onely the second Carthagenian war. *Lipſ. l. 2. de conſt. c. 25.*

In Italy Spain and Sicily alone, it consumed above 1500000 in lesse than seventeen yeers. And what speak I of warrs that were either waged or led on with the good successe of Many? Onely one *Caius Cæsar* (Oh plague and ruine of mankinde!) confesseth, and boasts of it, that he had slain in Battails, 1192000 men. To him we may joyn *Q. Fabius*, who slew 1000000 French men; and C. *Marius* who destroyed 200000 *Danes*; and in this latter Age *Aetius* who in that notable fight in Catalaunia, slew 160000 Hungarians. What shall I now say of *Octavianus Augustus*, who at Perusia, sacrificed on *Julius* his Altar 300 Citizens? What of *Caracalla*, who at once almost destroyed all *Alexandria* a most populous City? What of *Volesius Messala*, *who when he had beheaded 300 in one day, he passed amongst the dead bodies, looking proudly, as if he had done some brave action to be noted, he spake aloud in Greek, O Kingly action?* You shall finde in *Lipsius*, the cruell fact of *Scipi-* *Seneca l. 2. de Ira. c. 5.* *Admir. l. 4. c. 6.*

Sulpitius Galba. By a moſt damned treachery, he deſtroyed almoſt all Portugall in a certain Valley, by ſending out his Souldiers three wayes. Nor were the bruit beaſts free from the cruelty of the Romanes. For *Polybius* writes; *It is frequently ſeen, that when the Romanes take Cities, they do not onely kill men, but dogs alſo, and mangle other creatures.*

I will ſhew the cruelty they uſed againſt themſelves, onely in their Civil Wars, the Reigns of their Emperours, and in their playings at ſharps on the Stage. For ſhould I mention what is ſufficient, my Enchiridion would become a tedious Volume. For *Seneca* writes, That wickedneſſe was grown ſo common, and was ſo prevalent in every mans breſt, that innocence was not to be thought, to be rare but not to be all. And *Tacitus* ſpeaks of thoſe times onely. We read that when *Petus Thraſea* was commended by *Arulenus Ruſticus*, and *Priſcus Helvidius* by *Herennius Senecio*, that it was a capitall crime, and rage was not onely exerciſed upon the Authors, but alſo upon their books, the Office being committed to the *Triumviri*, that the Monuments of the moſt famous wits ſhould be burnt in publicke Aſſemblies and Market place. For by that fire they hoped to aboliſh the voyce of the Roman people, the Liberty of the Senate, and the conſcience of Man kinde; In the mean time, they expelled all learned Profeſſours, and baniſhed every laudable art, that nothing

De ira l. 2, c. 8.

thing that was honeſt might remain. We ſhewed indeed a great proof of our patience: And, as the old Common-Wealth ſaw what was the height of Liberty; So we ſee what is the extremity of ſlavery, the very liberty of ſpeaking and hearing, being taken from us by their Inquiſitions, that we had loſt our very Memories with our Voice, if we had as much power to forget, as we have to hold our peace. What concerns Civil Wars, *Sylla* moſt cruelly made the whole City, and all the parts of Italy to overflow with rivers of Mens blood in Civil wars. He recorded in the publike Tables, four thouſand 700 that had their throats cut by an Edict of a cruell Proſcription, that the Memory of ſo famous a buſineſſe might not be forgotten. He would have the heads of miſerable men that were cut off, brought before him, whilſt their countenance was yet freſh with ſpirits, that he might feed on them with his eyes becauſe he might not eat them without great wickedneſſe. He would not kill *M. Marius* the Prætor, (who was drawn to the Sepulchre of the Family of *Lutatia* by the cry of the Common people) before he had miſerably plucked out his eyes, and broken all the parts of his body. Alſo he preſently butchered *M. Plætorius*, becauſe he ſwounded at the puniſhent of *Marius*; *A new Tormenter of Mercy, for with him it was held wickedneſſe, to be unwilling to behold wickedneſſe.* Moreover he commanded four Legions of the contrary part, that kept their

Valer. l. 9. c. 2.

truſt, to be ſlain in a publike place that was in Campus Martius, and they did not at all ask for mercy from his deceitfull hand. Thoſe whoſe lamentable cryes were heard in the City, their bodies were cut with the ſword and caſt into Tyber, which was overburdned with the multitudes of them, and the waters ran like blood. And when the Senate was amazed at that cry; He added, Senatours, let us do this? A few ſeditious fellows are punſhed by command. This man was formerly a great Officer under *C. Marius*, though afterwards he proved to be his enemy, and cauſed *Marius* his aſhes to be dug up, and ſcattered into the River Anio. The Triumviri did not leave to follow his example, for they expoſed to the like Proſcription 300 Senators &2000 Gentlemen. It is no wonder therefore that Saint *Auguſtine* writes. *That in that War between* Marius *&* Sylla, *beſides thoſe that fell in Aſia abroad, that in the very City the Streets, Market places, Theatres, Temples were full of dead bodies; that it was hard to ſay, when the Conquerors killed moſt, either before to get the victory, or afterwards, becauſe they had obtained it.* And *Lipſius* uſeth theſe words: Oh the Wickedneſſe! *Than which the Sun nor did, nor can can ſee any greater from Eaſt to Weſt; Let me periſh, if you will not ſay that manity it ſelf was periſhed in that cruell and ſavage Age.* It ſhall ſuffice for the Emperours to mention *Caligula* onely. For all the common ſhores of cruelty ſeem to have met

De C. D l. 3 c. 27.

De Conſt. l. 2. c. 24.

in

in this Man. He condemned many of good rank, first being deformed and stigmatized, to the Mines, or to the keeping of High Wayes, or to wilde beasts, or else he shut them up like four footed beasts in dens, or caused them to be sawn in sunder. Nor were all used thus for great offences, but such as thought amisse of his Government, or because they had never sworn by his Genius; He compelled Parents to be present at the punishment of their Children, and one of them excusing himself, because he was sick, he sent him a Horselitter. Another, so soon as he had seen the execution, he presently set to a banquet, and used all waies possible, to provoke him to rejoyce and be merry. He would not kill him that had the charge of his businesse, and hunting sports, till for some dayes together, he made him be beaten in his sight, as he was bound in chains, and that his brains being corrupted offended him with the stink of them. When he would have a Senatour to be torn in pieces, he suborned some that should run upon him suddenly, when he came into the Court, and call him Traitor, and should wound him with pen knives, and deliver him over to others to rend him in pieces; and he would never be satisfied till he saw his limbs and bowels and joynts drawn through the streets, and then piled up upon heaps. He seldom suffered any man to be punished, but with frequent and small wounds, giving alwaies this com- *Sutton. in Calig.*

mon precept, *That he should be so wounded that he might feel his death.* Being offended with the people that favoured not his actions, he cryed out; *Oh that all the Roman people had but one neck!* Oft times when he eat or drank, he would cause men to be tormented before him, to make them confesse. A Souldier that was the Head-man, cut off all mens heads that he pleased, that were imprisoned. At Puteoli, when the bridge was consecrated, after he had called many men to him from the shore, he suddenly caused them all to be cast down headlong. At a great Banquet he suddenly fell into a great laughter, the Consuls that sate neer him, did ask him pleasantly what he laughed at; *At what else, saith he, but that I can with one Nod cause you both to be strangled.* As often as he kissed his Wives or concubines neck, he added. *So fair a neck shall be taken off, if I say the word*; And he also boasted withall, *That he would search out by wracking from his* Cæsonia, *wherefore he loved her so much.* Whereforc *Seneca* speaks rightly of him, *I knew long since, that under him Humane affairs would come to that condition, that to be killed would be an act of mercy.*

Præfat. ad 4. Natur. quæst.

L. 1. c. 26.

Concerning *C. Piso* see the same Author, *de Ira.* Sword playes on the Theatre, were ordained to purge the spirits of great men, in which sports men fought naked, nor was their fighting so delightfull, as the various wounds they made. This kinde of celebration

tion passed afterwards from the honoring of dead men, to honour living men with; and at length, they used these sacrifices in memory of private men, that left Legacies for that end. At last they ascended to multitudes. For *Cæsar* when he was Ædilis, shewed 320 Duels. *Gordianus* sometimes 500. *Trajan*, in space of 123 dayes without Intermission, had 2000. *Nero* caused 400 Senatours, and 600 Roman Gentlemen, to fight it out with the sword. *Commodus* himself was amongst these Sword players. But at first onely Slaves were put to it. Yet that is most true that *Lipsius* writes. *That matter began not unfitly, from funeralls, which indeed was the funerall, and plague of the whole World. I believe, nay I know, that no War ever brought so great misery and desolation to mankinde, as these playes for pleasure did: think with your selves, of the number of the dayes, and the men I spake of: I am a Lyar, if one Month did not cost Europe* 2000 *or* 3000 *mens lives.* Yet *Cicero* testifies, that that kinde of shew was made and celebrated with great multitudes, and all sorts of men, and in that spectacle the multitude delighted most, They were often angry with the Fencers unlesse one of the two were suddenly slain, and as if they thirsted after mans blood, they hated delays. This must not be understood onely of the people, but this cruelty was observed even in their Vestall Nuns.

Serm. Saturn I. 12.

Orat. pro Sextio.

Lactant. l. 6. c. 20.

When as they fought, to rise she did
begin,
And when the victor sheath'd his
sword within
The others Throat, she sees it with
delight,
And bids him thrust in's Sword with
all his might.

I could speak here something of killing themselves, which was not onely done by many, but also is approved by *Seneca* in many places. But I will not detain the Reader any longer. Onely this I will adde for a conclusion, that the Religion of the Antients was the nursery of this cruelty. For if a man had killed but one, he was accounted a wicked and polluted person, nor did they think fit to admit such a one, into this earthly Mansion of the Gods; but he that had killed infinite number of men, and made the Fields flow with blood, and staind the Rivers, they admitted him not onely into the Temple, but into Heaven it selfe. *Africanus* in *Ennius*, speaks thus,

Lactantius

If any man shall enter Heaven's gates
For killing men, tis I spite of the Fates,

Because he destroyed and wasted a great part of mankinde.

Pan.

Part. IV.

The covetousnesse of the people of Rome was exceeding great.

THe covetousnesse of the Romanes appears by the Testimonies of many Writers: besides the great Treasures of Monies that *Cecilius*, *Claudius*, *Crassus* possessed and *Seneca*, who in three yeers times heaped up together, above 9355000. rich Dolers. *Galgalus*, calls them, *The plunderers of the World.* Petronius Arbiter, *writes thus of them.* *Tacit. in vita Agricolæ.*

When Rome had conquered all the world and won,
By Sea and Land, whats seen by Moon or Sun.
Yet was her minde not satisfied —— *In satyr. 6.*

Jugurtha, when he went from Rome, *O City, ready to be sold, and that would soon perish, if there were any man found to buy it.*

Lastly, The words of *Seneca* are these; *That very thing, Money, that detains so many Judges, and Magistrates, is the same that makes them. The Evidences are,* Their wayes of getting moneys. For the principall of them were, by Robbing, Extortions, fraudulent *Epist. 116.*

Deci-

Decisions, and by the great troubles they put them to, that were admitted by them. In the Mines of Gold at Ictimulum, there were 50000 to dig; and in those that were by new Carthage in Spain there were 40000. How they were used, *Pliny* describes at large. Moreover it is known what *Verres* did in Sicilie, what *C. Graccus* comming Victor from Sardinia, said. *Sylla* out of the lesser Asia every yeer had 20000 Talents; *Brutus*, and *Cassius* within two yeers exacted the Tribute for ten yeers, and *Antonius* did extort it in one yeers time. The sum amounts to 200000 Talents, *Pleminius* that was *Scipio* his Tribunus plundered the treasuryes of *Proserpina*, that were untouched in any age before. *Sulpitius Galba*, when he had melted a Crown of Gold, taken out of the old Temple of *Jupiter*, and was given to him by the *Tarraconenses*, whose weight was fifteen pounds, because there wanted three ounces in the weight, he compelled them to make it good. *Julius Cæsar* when he was first made Consul, rob'd the Capital of 3000 pounds weight of Gold, and he laid up so much guilded brasse in the Treasurie. He took from *Ptolemy* alone, in his own name, and *Pompeys*, 6000 Talents. Nor did *Tiberius* want this vice; For it is clear enough that C. *Lentulus* the Augur, who was very rich, for fear and grief was made weary of his life by him, and that he must make no heir when he died, but him: But, what was the basest act, he compelled one by threats that

L. 2. N. H. c. 63. L. 33. c. 4,

Sueton. in Galba. c. 12

Sueton. in Julio c. 54.

Sueton. in Tiberio c. 49.

that when he was sick he should name him for his Heir, and when he recovered afterwards he killed him with poyson. *Fulgosus.*

Lastly, he went sometimes by heapes of Gold and Silver, and sometimes he would tumble naked in them. But it may be objected that it is no wonder that Monsters had such vices. 'Tis true, Yet *Vespasian* who was counted a good Emperour, was sick of the same disease. For he openly did exercise negotiations that a private man would be ashamed of; by buying only somethings, that he might sell them afterwards for more. Also it is beleeved that he was wont of purpose to promote the most greedy Officers, that when they were grown rich he might condemn them; and he was said commonly to use those for Sponges, that when they were dry he might wet them, and when they were well wet, he might crush them out. I will Speak nothing of his *Custome upon urine*, which when his son *Titus* accused him for it as disgracefull, he put to his nose a piece of silver collected from thence, and asked whether it stank of Pisse at all: and he added moreover. *That the smell of gain, was good from any thing.* But it should seem that they were all subject to that vice. For when the *Aricini* and the *Ardeates*, had yeelded to make the Romanes umpires in a controversie concerning Land, they decreed the fields to be their own. Also they receiving *Sueton in Vespas. c. 16.*

ceiving moneys from some Cities to enjoy their Liberties, they gave them not their monies back again, yet they exacted tribute from them *Cicero* thought that so foul a fault in Goverment, that he saith, *It were better to trust Pirates than the Senate.* Wherefore *Salvian* seems to speak true. *The unhumaneneſſe of Covetouſneſſe was the proper vice of the Romanes*: and well may that of *Claudian* to *Ruffinus* be applied to them.

L. 7. de Providentia.

A cruel man whoſe mind doth burn for Gain,
Nor all the Golden ſands of Tagus can ſuffice,
Pactolus *wealth, and* Hemus *in his eyes*
Are ſmall; this drunk, he thirſts with greater pain.

Part. V.

Infinite was the Luxury of the Romanes for Venery and Drinking.

I Paſſe from their covetouſneſſe to their Incontinence, which I ſuppoſe I ſhal ſhew ſufficiently in their Venery, Drinking, Eating, Buildings, and Apparell. That manifold and horrid Venery they uſed, I will not ſpeak of, that I may not offend chaſt ears. Saint *Paul* hath plainly noted that in his Epiſtle

Epistle to the Romans. Their Feasts alone called *Floralia*, may well shew that, wherein Whores Prostitutes under some ceremonies and Rites, ran naked through the streets, using obscene words and gestures, and exposed themselves for all men to look upon them.

Ovid speaks thus,

Young Maids and Men and boyes are they that do
Gaze on them, and great part of th' Senate too.
Tis not nough to hear them speak whats naught,
But we must see whats worse, as we are taught.

Their drunkennesse is evidently detected by their long continued drinking, their great draughts, the multitudes of Bibbers, and the love of them, and also by the measure of their Cups.

For continued drinking, they imitated the Lawes of the Greeks in drinking: whereof one was, to drink till the Morning star rose. Another, to drink so many healths as the maids Names had Letters in it, hence *Martiall*.

Let Nævia *six*, Justina *seven be*,
Lycas *five*, Lyda *four*, *and* Ida *three*.

The greatnesse of their draughts: *Nivellius Torquatus*, before *Tiberius* drank three Gallons

Gallons at one draught, and thence he deserved to be called, Three Gallons. *M. Cicero* the younger, drank two Gallons at one tug. *M. Antonius* writ of his own drunkenneſſe, and *Cicero* writ of him. *Thou with thoſe jawes, thoſe ſides, that ſtrong Fencer-like force of thy body, drankſt ſo much wine at the Marriage of* Hippia, *that thou wert forc't in the ſight of the Roman people to vomit the next day.* What ſhall I ſay of *Cleopatra* who at one draught drank up 3124 crowns? What of *Clodius* the ſon of *Æſop* the Tragedian? *Horace* ſpeaks thus of him.

Philip I.

Serm. 2.

The ſon of Æſop *from* Metella's *ear*
Took out a Pearl that ſhe was wont to wear,
Was worth ten Solids, and the ſame he drinks
Diſſolv'd in Vineger, what ere he thinks.
To caſt it down the River were leſſe fault,
Or to have throwne it in a ſtinking vault.

Alſo *Firmus* drank two Buckets full of wine. *Adrian* the Emperour ſpeaks thus of *Bonoſus*: *He was not born to live, but to drink*, and it was a common jeer upon him when he was hanged, *That a great veſſell hangeth there, and not a man. Maximinus* as *Capitolinus* writes, drank often in one day, a veſſel of wine of the Capitol meaſure, which containd eight *Gallons*. *Phagon* drank more than an *Orca*, that is, a veſſell for wine greater than the *Amphora* was.

Laſtly,

Lastly there is an Epitaph made of one thus.

Drunken Offellius Burætius *is this;*
Who ever whilst he liv'd did either drink or pisse.

Camer. oem. l. 1. c. 34

As for the number of drunkards, and their love; It is well known that *Tiberius* gave to *Piso* the Prætorship, for drinking three nights continually together: and to *Pomponius Flaccus* the Province of Syria, and in his Letters he called them the most pleasant friends he had for all times. He also did prefer a man that was unknown and sought for the Quæstors Office, before the most Noble Men, for pledging at a Banquet, an Amphora of wine, that he drank to him. And at that time when the *Lex Fannia* was published, the matter was come so far, that many of the people of Rome would come drunk into the Senate house and so consult of the affaires of the Commonwealth. Also *Seneca* writes thus of women. *They do not watch lesse, they doe not drink lesse, and with oyl and wine they entise men, and they cast it up again by their mouthes, what they have taken in their entrals, refusing it; and by Vomit they measure the wine they drank, and they eat snow as well as men do, to cool their hot stomacks.* As for their Utensils, they used not onely great Cups, but, as *Ammianus* saith, very heavy handles, and they were adorned with most pretious Emblems.

Natural quæst. 4. c. 13.

Two

two Cups of this kinde made by *Mentor* a fa'e workmen, coſt 100000 Seſterii. Alſo there were ſome made of perfect Jewels. Hence *Pacatus* in Latin, *unleſſe that Riot had changed the yeer, unleſſe that winter Roſes ſwam upon the cups, unleſſe Muſcadels had Broken the Summer Ice in their capacious Jewels.* And Cicero, *Alſo there was a Wine veſſell made of one Jewel made hollow like a great Mazer with a handle of gold. Alſo* Seneca, *I ſaw their Cryſtall veſſels, whoſe Brittleneſſe increaſed their price; For the pleaſure of all things, amongſt ignorant people proceeds from that danger ſhould make a man avoid them. I have ſeen Murrine cups: for Luxury were ſmall, ſhould not men vomit, and drink to one the other in capacious Jewels.* Laſtly, *Pliny*, The Luxury of that matter increaſeth dayly: a Murrine ſtone that coſt 80 Seſtertii, was made a cup holding about three Sextary. C. *Petronius* is ſaid to have broken one of this kinde that coſt 300000 Seſtertii, that he might diſinherit *Neros* Table. A Matron not very rich is reported to have bought onother for 150000 Seſtertii. What if I ſhould ſay more?

L. 22. *Plin. l.* 33.

in *Verrem. De benef. l.* c. 9.

L. 37. c. 2.

Juvenal writes.

He drinks in a Priapus made of glaſſe.

And *Pliny*.

They delight to engrave their luſt upon their cups, and to drink by obſcene waies.

Part;

Point. VI.

The Gluttony of the Romanes in meats was extraordinary.

I Shew the Roman Luxury in their meats, by four Arguments chiefly, drawn from their Veſſels, Servants, Meats, and the quantities they eat. Their veſſels were of two ſorts, their Tables and their Diſhes. They had Silver Tables, & ſome of Gold, & yellow ones that were made of Earth dug out Africa. *Tully* had one coſt 10000 Seſtertii *Aſinius Gallus* had one coſt 11000. Alſo that wood was thought worth a Senatours Eſtate, which was 12000 Seſtertii; the dearer, the more knots it had by the unhappyneſſe of the Tree. And *Seneca* had 300 ſuch, as *Dion* reports. The feet they ſtood upon, were of Ivory; and that was held ſo neceſſary as *Juvenal* writes. *Plin. l. 13. c. 15. Sutton. Octav. 42. Seneca de de benefic. l. 7. c. 9.*

A Turbet or a Doe, is nothing worth,
And Oyls and Roſes ſtink that are ſet forth.
Unleſſe the Table ſtand on Ivory feet,
And a tall Libard Yawning make them ſweet.

To paſſe to their diſhes, *Druſillanus Rotundus* had one, (he was Free Man of *Claudius* *Plin. l. 33. c. 11.*

dius the Emperour, it was of Silver, and weighed 500 pound weight, he had 8 more that weighed fifteen pound weight. Whilſt *Vitellius* was Emperour, he had one, that according to *Budæus* account, coſt ten times H. S. and *Hottoman* ſaith, 200 Seſtertii. It was ſo great that *Vitellius* called it *Minerva's* Buckler. *Mucianus* called *Vitellius*, *The More of Diſhes*. As for the multitude of their ſervants, *Seneca* cries out, *Good God, how many men doth one belly imploy!* For there were whole troops of unhappy boys, that after their banquets were ended, were for other diſgracefull uſes in their chambers. There were whole heards of thoſe that were out of uſe, deſcribed by their Nations and Colours; ſo that they might be all of the ſame age, and the firſt down of their chins alike, the ſame kind of hair of their heads, that none that had ſmooth hayr, ſhould be ſet amongſt curled locks: and that I may ſpeak fully to the point, they did careſully ordain ſilver, and they diligently girded the Coats of their exolete boyes, that they ſhould be very careful, to ſee how the Boare died when the cook killed him, how nimbly the ſmooth faced boyes, when the ſign was given, ran after their buſineſſe, with what Art the Sheep were cut into ſmall peices, how curiouſly the unhappy boys did wipe away the ſpittle off thoſe that were drunk. But that which is moſt wicked; *Tiberius Cæſar* promiſed to ſup with *Seſtius Gallus*, a (voluptuous old man, full of Lechery and prodigality, whom

Epiſt. 93.

Seneca de vitæ brevitat. c. 12.

whom *Augustus* formerly had marked with ignominy, and not many dayes before, *Tiberius* had checked him before the Senate, upon condition that he should not change or abate any thing of his common custome, *And that they might have naked wenches to attend upon them at supper.* To this, belongs their Multitude of Cooks, who first of all were hired at the rate of a Horse, but at length they grew to that height, that hardly any Mortall man was of more valew, than he that best knew how to drownd his Estate. But *Apicius* was the most famous of all those who professed to know Kitchen affairs, Who when he had spent a thousand Sestertii in his Kitchin, & had wasted so many Princes donations, and a vast tribute of the Capitoll, at severall banquets, when he was deep in debt, and oppressed by his crediditours, then he was first forced to look into his estate. And he found he should have, when he had paid his debts, a hundred thousand Sestertii remaining for himself, and fearing that he must suffer great hunger if he should live with a hundred thousand Sestertii, he poysoned himself and died. *Sueton. in Tiber. c. 42.* *Seneca ad Helvid. c. 10.*

As for their meats they had variety, and very costly. For our world would be two narrow for their Throats. For they valued their dainty meats not by the taste, but by the cost. They were content with no meats but those were brought from the farthest East, or from Colchis, that was out of *Petat in paneg.*

the bounds of the Roman Empire, or came from those Seas that were noted for Shipwracks; and the greater price was, the more they were pleased with them. The common number of their Messes of meat was seven. But *Heliogabalus*, made such a Feast, that had 22 Courses of huge dainties. Also it is reported that at a supper of his Brother *Vitellius*, made to entertain him, there were 2000 of the choyceſt fishes, and 7000 birds set upon the Table. And he also exceeded this at the dedicarion of his great Dish. For in this, there were the Livers of Giltheads, the brains of Pheasants and Peacocks, the tongues of crimson winged birds, the small guts of Lampries, brought as far as from Carpasium and the Spanish Seas, by Marriners and Gallies, and these he mingled together. I might adde to these one *Clodius* the son of *Æsop* the Tragædian, a young man was mightily Luxurious; For it is certain, that he bought at vast rates, the best singing birds, and served them up at supper for Gnatsappers: and he was wont to dissolve pearls of great valew in vineger, and drink them, desiring by this means, as fast as he could, to cast away a large patrimony as a sore burden. What shall I say now of *Caligula*, who in riotous expences exceeded the wits of all the prodigall persons that were, inventing most hideous kinds of meats and suppers, for he would sup up the deareſt pearls dissolved in vineger, and would set bread and meats of gold before his

Lampridius

Sueton. in vitel. c. 12.

Valer. l. 9. c. 1.

his Guests, saying, that a man ought to be either very thrifty, or an Emperour. What shall *I* write of *Asinius Celer*, who bought one *Barbel* for 6000 Sestertii? of *Lucullus*, who at one sudden supper, that he entertained *Tully* and *Pompey* at, who thrust themselves in to see what feasts he made, expended 50000 Drachmes, that is 5000 Crowns as *Budeus* makes the reckoning? Lastly, what shall I say of *Octavius* who bought a very great Barbel for 5000 *H. S.* (wherefore should I not set down the weight of it, and provoke the gluttonous throats of others? They say it was four pound weight and a half.) And by a new example, he bred Guiltheads in the sea, like corn upon the ground. In a word. These things are incredible if we compare them with our age. Yet the Roman Luxury was most wanton about Fishes and birds. For as for them, to say nothing of that of *Juvenal*.

Seneca Epist. 95.

Macrob. Saturn. l. 3. c. 26.

Whether that Oysters were neer Sandwitch bred.
In Campania, or Apulia fed,
They knew by tasting once, and more,
They'd tell by sight which was Echinus shore.

I will speak nothing also of that in *Ammianus Marcellinus*. At their banquets they often called for scales to weigh the Fish and Birds were brought to the table, and Dor-

Lib. 28.

mice, who were sometimes very great, which was tedious to those that were present, and formerly not used; but now it is continually commended, especially when as there were neer thirty Scriveners with their boxes and writing tables that assisted them. A Barbel seemd not fresh enough, unlesse he died in the hands of one of the guests. Wherefore the fishes swam in the Chamber, and were catched under the Table, and are presently set upon the Table. An *Elops* in the banquets of *Severus*, was brought in by Servitors with Crowns on their heads, and a Trumpetter with them, as if it had not been a feast for delight but some triumph of the Gods. Also so great was their curiosity about their Fishponds, that it is hard to set it forth. In their Fish-ponds they had some Fish would come when *Cæsar* was but named. *Hirtius* sold his Manor house, that had many fishponds for 40000 Sestertia. *Cato* the Tuto. of *Lucullus* sold the fish came out of his Fish ponds, for as many. And if that price of the Fish ponds *Columella* mentions, be to be granted, it was for 4^0000. though they were somethings lesse curious about birds; yet they were riotous enough. In the time of *Fabonius* the Governor Victuall ng houses and Luxury, held no supper to be costly, but where men eat freely; then that should be taken off, and better and more costly meat should be set on. Then that was accounted to be the principall part of the supper, amongst them, that made cost and loathing

Seneca Natur. quæst. l. 3. c. 17.
Macrob. Satur. 3. 16

Varro de re rustica c. 17.
Lib. 8. c. 16.
Gell. l. 13. c. 8.

loathing of meats to serve for sports. Who denied that men ought to eat any bird except Gnatsappers: as for other birds, and crambd fowls, they thought the banquet sordid and deficient, unlesse so much was set upon the Table that they might fill their bellies with the haunches of them on the lower parts; but those that eat the upper part of birds or crambd fouls, they thought they had no palate. They were most delighted with Crimson coloured birds called Phœnicopteri, Peacocks, Thrushes and Pigeons. Hence it was that they fed whole companies of these, and they set a vast price upon them. For Peacocks, as *Varro* reports, *Asidius* made above 60000 pieces of Money in a yeer. 1600 Thrushes were sold at three denarii, and that part of his farm yeelded 60000. As for Pidgeons, each pair of them in *Varroes* dayes was wont to be sold for a thousand sestertii, and in *Columella* his dayes there were some that sold two birds for 4000 pieces of Money. As for the quantities they did eat, *Maximinus* sometimes eat fourty pounds of flesh in a day: *Cordus* saith, sixty pounds. *Claudius Albinus* eat so much as it is incredible. For he eat 500 dried Figs, which the Greeks call Callistruthia, & 100 Peaches of Campania, and ten Melons of Ostia, and 20 pounds of Grapes of Lence, and a 100 Gnatsappers, and fourty Oysters. Lastly, *Phago*, of whom I spake before, eat at one dinner, a whole Boar, a hundred loaves, a Wether and little a Hog. I will say no more. Though I might speak of their bread

I. 3. c. 6.

I. 3. c 8.

Capitolinus

Vopiscus in Aurelian.

bread and their ſauces, but I ſhould be too tedious. For a concluſion, it may be obſerved that this force of Luxury grew ſtrong as the Empire did. For in the time of the ſecond Panick war, *Cato* complained, that a City could not ſtand, in which a fiſh was ſold for more then Bes: and *Tiberius* complained that in his dayes three Barbels, were ſold for 3000 pieces of money.

Sueton in Tiber. c. 34.

Point. VII.

The Luxury of the Romans in their Buildings was extream.

THeir rioteuſnes in their buildings is ſeen partly in their publike, & partly in their private houſes. Amongſt the Tranſient publike houſes, that offer themſelves, in the firſt place, the exceſſe whereof would aſtoniſh us, are the Theatre of *Marcus Scaurus*, and the bridge of *Caligula*. That was a temporary work, and the uſe thereof was to be, ſcarce for one moneth, yet it had three Floors, in which there were 360 Marble pillars. The Loweſt part of the Theatre was all of Marble, the middle was of glaſſe, and the uppermoſt was guilded: The inferiour pillars were fourty foot long, and between them there were 3000 brazen Statues. The whole theatre was ſo capacious, that it would contain

Plin. l. 36. c. 15.

contain 80000 Men. *Caligula* built a Bridge, all the ſpace through between the hot Bathes, and the City Puteoli almoſt 3600 paces, procuring from all places, Merchants Ships, and faſtening them with Ancres in a double row, and caſting earth upon them, and making the forme of it like to *Via Appia*. He went upon this Bridge forward and backward, for two dayes together. The firſt day he rid upon a Horſe with trappings, and Crowned with a crown of Oke, and with an Ax, and a Target, and a ſword, and with a horſemans coat, very richly made. The next day following, he rode in the habit of a Coachman, in a Coach with two gallant Horſes, repreſenting *Darius*, a Boy one of the hoſtages of the Parthians, the Prætorian Troop, accompanying him, and in Chariots were ſome bands of his friends. Wherefore that work ſeems to have been made for that end, that it might be deſtroyed. *Sueton. in in Caligula c. 19.*

Caracalla alſo, whereſoever he did or purpoſed to ſtay in Winter, cauſed Amphitheaters, and playhowſes to be builded, and ſuddenly they were to be demoliſhed: amongſt thoſe that laſted, it ſhall ſuffice me to make mention onely of the Theater of *Titus*. *A man could hardly ſee to the top of it*, and a whole river of wealth was ſpent in the building of it, wherefore *Martial* writes. *Ammian.*

Cæſar's *Amphitheater hath the Name.*
Let all give place, this doth deſerve the fame.

And

And though such stately structures consumed infinite wealth, yet if we regard the furniture, and such things as were employed besides, we shall finde that the cost they were at, would have served for great Cities. And that the Magistrate did prodigally waste in Theatres, Playes, Wrestlers, Fencers, and such kindes of men all their patrimony, that they might win the peoples liking for an howers time. In a word; The workmanship was more than the matter. *Nero*, to shew his wealth to *Thiridates* King of Armenia, covered all the Theatre with gold, & the very hangings that hung up, were of purple, and bossed with golden Stars, whence that was called a Golden day, and *Lucretius* alludes unto it.

Yellow and Golden Hangings commonly,
And murry coloured in the Theatres
Hung, twinckling like to stars within the
sky.

Sueton. in Calig. c. 18 Vopiscus. in Probo.

Also *Caligula* when he set forth some principall Sports, He commanded that the floore round about, should be made with Minium and Chrysocolla; *Probus* commanded to let loose at once 1000 Ostriches, 1000 Stags, as many Bears, 1000 Dogs, with wild Goats and many other beasts, and at these sports he gave them to the people by way of Magnificence, and it was free for every one to kill as many as he could: And to add to this; The next day he caused to be shewed

ſhewed openly a 100 he Lyons, a 100 Leopards of Africa, as Many of Syria, a 100 ſhe Lions, and 300 Bears. And *Titus*, who though he were called the delights of mankinde, did the like.

All kindes of beaſts, that on the Mountains be, *Martial.*
Cæſar, thy Theatre affords to thee:
The Rocks did creep, the woods did run,
Men gueſſe,
Such was the Wood of the Heſperides.

But *Heliogabalus* was the maddeſt man of them all: For it is reported of him that he made at theſe ſports, his Ships flote in Channels that ran with Wine. And *Carinus* was not far ſhort of him. *For Calphurnius writes thus of his playes.* *Lampridius*

Not onely monſters that in woods are fed
But alſo ſuch as in the ſeas are bred.
I ſaw ſea Calves and Bears, and Horſes fight,
Ill ſhapen creatures, yet their names were right.

I will ſay nothing of thoſe Largeries that were caſt amongſt the people of all kinds of things, when *Nero* reigned, and this was done daily with ſome thouſands of each. Multitudes of all kinds of birds, Tickets for Corn, Garments, Gold, Silver, Jewels, Pearls, Painted Tables, Slaves, Cattell, and wilde Beaſts made tame, and laſtly Ships, Iſlands, Fields. And if I ſhall add that private men did *Sueton in Nerone c.* 11

Vopiscus in Carino.

did such things, that *Milo* spent three patrimonies, in these vanities. *Junius Messala* gave his estate to stage playes, and not to his posterity; will not all men think that they were mad? *Vopiscus* speaks thus, *I therefore writ this that those who should set forth stage plays, and sports hereafter, might be ashamed, and that they should not defraud their Heirs, & spend their estates on Players and vain fellowes.* What I said of Theatres, I may say the same of their Baths and Temples. For though they in *Artimedorus* his dayes, were nothing else but passages to their feasts, and so they were in other ages too; Yet was there an infinite number of them, and the ornaments were too superfluous. *Agrippa* when he was Ædilis, built a

Lib. 36. 170 of them. *Pliny* writes, that in his dayes they were infinite. *Cassiodorus* saith, they were

L. 16. Olimpiad in Excerptis. wonderful great. *Ammianus* saith they were built in a Provinciall way. *Diocletian's* contained 1600 seats, all made of polished Marble. It appears by *Seneca his Epistle*, that

Epist. 86. their ornaments were superfluous. For when he had described the bath of *Scipio Africanus*, he breaks out into these words. *But now who is there, that would be at the charge to be so washed?* He seems to himself to be poor and base, unlesse the walls shine with great and pretious circles; unlesse Marbles of *Alexandria* be rough cast with Pargeting of Africa, unlesse it be painted over with a great deal of labour, and varied picture-like, unlesse the roof be covered with glasse;

unlesse

unlesse the Thasian stone, that was formerly a rare sight in any Church, be layd round our fishponds; unlesse the water run forth by Silver Cocks; and yet I speak of onely common Conduit pipes. What shall I say when I come to the Baths of the Libertines? What multitudes of Statues were there? How many pillars that supported nothing, onely they were set for ornament, and for greater cause of expence? We are grown so dainty, that we scorn to tread on any thing but jewels. *Rosinus* adds further that their walls were annoynted with the most fragrant Balsoms, and sprinkled with the sweetest Oyls. There were at Rome 421 Temples. And they were all almost built of huge marble, shining with guilded roofs, wherein Jewels shined forth, & appeared like stars, set at severall distances. *Augustus* bestowed 16000 pounds weight of Gold upon the seat of *Jupiter* alone, set in the Capitol, and 500000 Sestertii, in Jewels. And *Domitian* adorned the Capitol it self so richly that *Martiall* thought, *In Antiq. Rom.* *Dio 55.*

If that the Heavens were for to be sold.
And that the Gods should morgage all they hold.
Yet could they not equall this largesse.
He add's, *Augusta thou art forc'd to stay.*
For Joves *Cantore hath not wherewith to pay.*

And indeed in gilding thereof he spent above 12000 Talents; and the Gate was covered

covered over with plates of Gold, untill the Reign of *Honorius*. Nor did the Temple of Peace, erected by *Vespasian* come short much of this. For *Herodian* writes, that it was not onely the largest and the most beautifull of all works in the City, but it was the richest, adorned with ornaments of Gold and silver. But *Josephus* saith, *All things were conferred and disposed upon this Temple, to finde which, Men went before over all the world.* Lastly, Pliny saith, *Of all things, I have spoken of, the most famous of all in the City, are now dedicated by the Emperour* Vespasian *in the Temple of of Peace.* And because they thought that Statues of brasse would make them continue for ever, they much affected them also, yet so that in them they discovered their Luxuriousnesse. For at last they exceeded so much in them, that there were almost as many of these statues in the City, as there were living men. They were not onely laid over with plates of Gold, but some were made of Silver, and some of pure Gold. *Domitian* would let none be placed in the Capitol for him, unlesse they were of Gold or of silver and they must be of such a weight. And *Commodus* had his Image of a 1000 pounds weight. *Statius* seems to intimate that weight, when he writes.

L.7.excidii.

L.34.c.8.

Cassiod l.7.

vie.

Give to the Capitol of lasting Gold,
Faces of Hundred weights, we may behold.

Thus

Thus much for publike prodigality. Two things principally shew their Luxuriousnesse in private matters. Their houses, and household-stuffe. These were larger than some Cities. They supposed their howses to be narrow, that were not larger than *Cincinatus* his fields. Some had Orchards on the tops of their houses, and others had woods that grew upon their roofs; from thence their roots sprung up, whence their aspiring tops would have but reached from the ground. Vast naturally varied pillars brought out from Egyptian sands, or from the deserts of Africa, supported the galleries or large Parlours of some of the common people. If you ask the number of them,

Seneca de benef. 7. 10.

Valer. l. 4. *c.* 6.

Seneca Epist 122.

Seneca Epist. 115.

Martial speaks boldly,

Houses by hundred pillars are supported.

If the price, *Crassus* durst write, that ten pillars cost 100000 pieces of money. The house that *Gordianus* built had 200 pillars for one walking place. The beams were guilded, and the roofs layd over with plates of Gold, also their Chambers & Vessels were guilded. The vaults of their parlours were made to turn at pleasure, that one might succeed another, and so they changed their roomes so often as they changed their messes.

Valerius

Capitol in Gordiano.

Seneca Epist. 50.

I speak

I speak not of their Groves which in their chambers spring;
Wherein with warbling notes in's time each bird doth sing.

Lampridius *Heliogabalus* in his feasting-rooms, loaded his Parasites with Violets and other Flowers, so that some of them died by it, when as they could not be drawn forth presently. But above all the rest, *Domitian*, *Nero*, and *Caligula* were mad in their buildings. *Plutarch* writes of him thus; If any man admire this magnificent furniture of the Capitol, how, should he but behold one gallery of *Domitian*, or a Palace, or a bath, or his room to sup in of so many inches, would he cry out with *Epicarmus*!

He was not bountifull or liberall,
But rather to be called prodigall.

Suetonius, thus sets forth, *Nero* his Golden house. The entrance of it was, where a Colossus stood with his Image, a hundred and twenty foot high. It was so large that the gallery was three miles, and there was a Pool like to a Sea, set about with buildings like Cities. Also there was the Countrey diversifyed with Fields, Vineyards, Pasture grounds and Woods, with multitudes of all kinds of cattell and wilde beasts, in the other parts all things were daubed over with gold, adorned with Jewels, and with Cases of pearls. The vaulted C. 31.

par-

Parlours were set with Ivory Tables, that were made to turn, that Flowrs might be scattered; and they were made hollow that Unguents might be sprinkled upon them. The chief of their dining rooms were made round, and they were carried about day and night as the world is. When he had ended such a house, and consecrated it, he commended it thus by saying, that now he began to dwell like a Man. The same speaks thus of *Caligula*, that he made Foists of Cedar, and their Castles were of Jewels, their Sails of divers colours, with large Baths, Galleries, and Parlours, and with great variety of Vines, and apple Trees, and in these he would sit at meat, & passe over the shores of Campania in the day time, with dancings and Musick. In the buildings of his Countrey Palaces, and Mannors, he set all reason aside, striving most to do that which men thought impossible to be done, and therfore buildings were made in troublesome and deep Seas, Rocks of the hardest flint were cut up, and plain fields were raised as high Mountains, and tops of Mountains were levelled like plain fields, all done with wonderfull expedition, For if they delayd, it cost them their lives. As for houshold stuff, it shall suffice to say that *Cæsar* lay in a Bedsted of Gold. And that *Heliogabalus* had not onely a golden plough set with Jewels, but he made water in vessels of Myrrha Stones and of Onyx stones. *Antonius*, in despite of Nature vilified Gold, a work

chap. 37

Plin. l. 33. *c.* 11.

Lampridius

Plin. l. 33. *c.* 3.

hee deserved to be condemned for, by proscription; and *Bassa* did his excrements in Gold. Moreover it is true, that candlesticks have been sold for 400000 peices of money. And there is no doubt but that *Horatius* had his Whores in a Chamber made of transparent Glasse. *Of Tiberius, Suetonius* speaks thus. *He adorned his chambers with Tables and Prints of lascivious Pictures and Images placed here and there.*

C. 43.

Point. VIII.

The Luxury of the Romanes in their garments was extreme.

I Shall shew their Luxury in Clothing, by two Arguments, namely, the trimming of their bodies, and the clothing of them. The former was so curious, that *Seneca* writes, All that is left of good manners we deface by our Levitie, and trimming of our bodies; we exceed Women in curiosity, we that are Men put on Whorish colours that civill Matrons ought not to weare, we stop as we go, by a tender, and soft manner of going, and we do not so much go as creep. And *Julius Cæsar* was not onely diligently shaved and barbed, but he was plucked also as some upbraded him; *Nero* was so shamelesse in his decking, and trim-

Natur. quest. 7. c. 31.

Sueton. c. 45.

trimming of himself, that his locks were alwayes layd in order: and in his voyage into Greece, he let them hang down behind the crown of his head. *Otho* was wont to shave his face every day, and to smere it with wet bread, as the same Authour reports, and that he used from the first putting forth of his downy hairs, that so he might never have a beard. *Suetan c. 51.*

What concerns their garments, *Hortensius* thought it a capital crime, because a plait was changed upon his shoulder, from the place it should be. *Lucullus* affirmed that he had 5000 short cloaks at home. It was their common custome to shift their clothes oftentimes in a day, & *Nero* was never seen twice in one garment. A cloke called Lacerna cost 10000 Sestertii. *Nonnius* had one Ring, Valued at 10000 Sestertii. The custom was for all of them to adorn their fingers with rings, and to have a Jewel on every joynt. *Charinus* wore six upon every finger, and he did not lay them by in the night. And *Probus* saith, that Luxury had found out Summer Rings, and winter rings. And this was used promiscuously amongst all. Women had silk Garments, if they may be called Garments, that could neither defend their bodies or their chastity. When they had put on these, a woman almost naked would swear she was not naked. The trimming and Garments of *Lollia Paulina*, the Wife of *Caligula*, and that at ordinary banquets sometimes, was valued *Horat. Ep. 9.* *Plin. l. 37. 16.* *Seneca de Benef. 7.*

at 400000 Sestertii. *Hierome* writes that one string of Pearls was worth many Mannours. *Tertullian* saith, that upon one Necklace 10000 Sestertii were strung, and that her tender neck wore upon it, whole Groves and Islands. *Julius Cesar* bought one Pearle, for 60000 Sestertii, that was bought for *Servilia Brutus* his Mother. And if you respect the Multitude; I see, saith *Seneca*, Pearls, not in every ear one (for now their ears are used to carry burdens) they are coupled together, and others are placed over them, Womens madnesse cannot subdue their husbands sufficiently, unlesse they hang two or three Patrimonies at their ears on both sides. If you seek for the place. *Tertullian* saith, They wear them upon their feet also, and that not only on the Latchets of their Pantofles, but all over their Startups. For it is not now sufficient to wear Pearles, unlesse they may tread upon them, and walk upon them as they go.

In vita Pauli Eremit. de habitu muliebri. c. 9.

Sueton. c. 59.

De benef. 7. c. 9.

L. 2. c. 35.

Lastly, if we regard their Looking-Glasses, one cost sometimes more than the dowry of the Antients was, that was publikely paid for the daughters of the poorer Emperours. Nor was that dowry sufficient for Free-mens daughters, to buy them a Glasse, which the people of *Rome* gave to *Scipio* his daughter. And that was 11000 pieces of Money.

Seneca. Natur. quest. l. 1. c. 17.

And further, the glasses of Servants cost sometimes 10, sometimes 20000 pieces of money.

Not

Not to make profit by, as *Nicias* the richest of the *Grecians* was wont to do, but only to keep company with, when they went abroad. And thus much for the Luxury of the Romans, which *C. L. Meursius*, and the Noble *Kobierzychus* have sufficiently described. As much might be spoken of their Pride, Boasting, Flattery, Ingratitude. For they called the City Rome, a Goddesse, and they placed their Emperours amongst the Gods; and they expelled those that deserved excellently well of the Common-wealth, *Camillus* and *Scipio*. The five *Cornelii* are so many noted Examples of an unthankefull Countrey. But because Authors are full of examples of these vices, and our age wants not the like to oppose against them, I passe them over. *Athen. 6.*

Point. IX.

The Justice, Fortitude, and Prudence of the Romanes was nothing.

MAny suppose that the Romanes went before other nations for their Justice, Prudence and Valour; but they are deceived. For if we regard these joyntly, all vertues are linked together, by a certain band, so that he that hath one cannot want the rest.

But we have already shewed the many vices of the Romanes, and if we take them severally, neither of them can truly be attributed to the Romanes; *Not Justice.* For how should they abstain from blood, who adored bloody Gods, as *Mars* and *Bellona*? How shall they spare their own Parents that adore *Jupiter* that expelled his Father? or their own children, who worship *Saturn*, that devoured his own? How shall they keep chastity that adore a naked and an adulterous Goddesse, and one that was a prostitute almost amongst the Gods? How should they abstain from rapine and deceit, who were acquainted with *Mercury* his theeving qualities, who taught them, it was no Deceit to deceive any man, but it was Wit? How should they refrain lust, who adored *Jupiter*, *Hercules*, *Bacchus*, *Apollo*, and the rest, whose Whoredoms and Adulteries, and Villanies towards Males and Females, are not only known to Schollers, but are also acted upon the Stages, and are sung up and down, that all men may be well acquainted with them? Can there be any just men amongst these things? Who though they should be naturally good, yet their Gods would teach them injustice? For to please that God you adore, you must use those things you know that he is pleased with, and so it falls out, that their Gods frame the mindes of those that adore them, to be as they are themselves: For the most religious worship is to imitate. As for their

Lactant Instit. l. 6. 10

Prudence

Prudence, I dare say openly with the most Generous Gentleman *Andreas de Rey*. *If the Counsels of the Romans, as they are in part described by* Livy, *and partly by* Dion, *and other very grave writers, should be compared with those, which since a hundred yeers have been invented and undertaken in Spain, Italy, and Venice, in part since it was a Common-wealth; France, Germany, England, Poland, whether they concerned peace or war, and are noted by* Commineus, Guicciardine, Slaiden, *and also by some new writers of the French History,* Meteranus, *and others in some parts; we must confesse that this age for readinesse and Acutenesse of Invention, and exact dexterity of judgement, doth not onely equall but exceed Antiquity.* And indeed I cannot conceive how they were wise men, who destroyed the Common Wealth of their choisest men, in sword playes upon the Stage, that powred forth vast treasures upon things of no valew, and exercised all manner of cruelty both upon their own people and strangers. *De consil. & Consultatione.*

As for their Valour; As it is not the punishment that makes a Martyr; So, not fighting, but the cause makes a valiant man. If Justice be set aside, Kingdoms are nothing but great Thefts. Wherefore Pirats being asked by *Alexander*, By what law they did it, they answered, By the same that he did.

And the Poet calls him,

Earths fatall mischief, for that he did strike,
Like unto Thunder all the world alike,
unluckie to the Nations ——

The same may be applied to the Romanes. For to passe over *Mithridates* and *Galgacus*, Enemies to the Romans, of whom he speaks in his Epistle to *Arsaces*. *The Romanes wage war with all, but they are more fierce against those where they hope to get the greatest booties, when they have conquered them.* And Galgacus *saith to his confederates*, *These Plunderers of the World, when they have plundered all they can on land, they Rove the Seas; if their Enemy be rich, they are covetous; if he be poor, they are ambitious; for neither East nor West can satisfie them.* The war they first made against the Carthagenians was by reason of the *Mamertini*; it is certain almost that it was unjust. Nor can a heap of cutthroats, win the name of a civill Society, by their good successe, though they make a Covenant.

Tacitus in vita Agricolæ.

The same was don afterwards in Sardinia, when the Carthagenians had been compelled to pay 1200 Talents. Moreover if if we be not called the lesse valiant, because we manfully endure troubles and sharp miseries, our Martyrs may be preferred before the

the Romans. For (to let men passe) children and maids have silently conquered their Tormentors, and the fire it self could not make them grone. And *Eusebius* speaks of *Dorotheus*, *Of all those that ever were amongst the Greeks, or Barbarians, famous for the greatnesse of their Mindes, and that are renowned in the mouths of Men, none can be compared with the divine and notable Martyrs of our age*, Dorotheus *and his fellowes that were servants to the Emperours.* If they object their defending of their Countrey, we shall presently answer them with the examples of the men of Callis under *Philip Valesius*: and with the examples of the Dutch and others; who devoted themselves for their Countreys good. Again if we shall recollect the Acts of the Britains, French, Germans, of *Pyrrhus*, and of the Carthagenians, against them, we shall finde these inferiour to them in very few things. He that desires to see an exact comparison between the Britains and the Romans, let him read *Rawleghs* History of the World. Moreover if unity be respected amongst vertues. It is most certain that there was no example of Amity amongst the Greekes or Romans that may be compared with the examples of *Marcus Tarvisanus*, and *Nicolaus Barbadicus*, *Senatours of Venice*. *Alexander de Gattis*, hath described it, prefixing before it an Historicall Argument.

L. 8. c. 6.

L. 5. P. L. c. 5. 1.

Point.

Point. X.

And the last, It is probable as some think that the Church shall be in greater glory upon the earth yet, than ever it was before.

THough the matter be as I have shewed, yet many places of Scripture are objected, which seem clearly to speak the contrary of the last times. And indeed it is expresse in Saint *Matthew*, *Because iniquity shall abound, the charity of many shall wax cold.* Matth. 24. 12. *when the Son of Man comes shall he finde faith in the Earth?* Luc. 18. 8. In Saint Paul, *The Spirit speaks expresly that in the latter times some shall fall from the faith.* 1 Tim. 4. v. 1. *wicked men shall grow worse and worse, deceiving and being deceived.* verſ. 17. In Saint Peter, *There shall come Scoffers in the last days, walking after their own lusts, &c.* 2 Peter. 3.

But all this cannot evince so much as to subvert our Opinion. And I may answer to these places, both in generall and in speciall.

Generally, I. For though it were true that about the end of the world, Mens manners should grow worse, yet it follows not,

not, that therefore, there was an universall perpetuall decay.

II. It cannot be understood how we shall expect a conversion of Jews and Gentiles, and yet mens manners should grow worse.

III. The last dayes seem not to mean those that are neerest to Christs coming, but for all that time that is between his first and second cumming. So in *Isaiah*. *And it shall be in the last dayes, when the Mountain of the House of the Lord shall be set in the top of the Mountains and lifted above the hills; and all Nations shall come unto it.* *Man is a little world*, and as his age is divided into many parts, so is the age of the World divided into many periods. Therefore as old age onely may equall all the other periods past; so may the last times also. Nor may that seem strange, For the time from *Jobs* restitution untill his death, is called his last age, though it comprehends a 140 yeers. *Isa.* 2. 2. *Job* 42. v. 12, 16.

IV. The last dayes may be taken for the latest, whence as *Joel* speaks of Prophesies, *And it shall be after that*, saith he. *Peter* in the Acts of the Apostles pronounceth the same by saying, that shall be in the last times. And that appears most clearly in the Prophecie of *Jacob* preceding his death. For he promiseth to certifie unto his sons, what C. 2. v. 28. C. 2. v. 17.

what should happen in the last dayes. Yet he sets, between those times, the taking away of the Scepter from Judah, and the comming of Shiloh; Wherefore the last times seem not here onely to be meant, but also as a learned man explains it in his *Comment upon the Epistle of Jude*, the Kingdom of Christ; And thus much for the generall.

In speciall,

I. The Prædiction of *S. Paul*, concerning forbidding to marry, is fulfilled in *Eustatius, the Tatiani, Marcionists, Manichees Cathaists*, and *Montanists*.

The same reason serves for the other. For he doth not compare his age with ours, but rather teacheth us what shall be the condition of the kingdom of Christ. Nor is that increase of wickednesse joyned with the succession of time, any thing to a universall and perpetuall ruine of nature. For as some fall off to wickednesse, others hold the faster to what is good. And S. *Paul* himself saith, *But they shall proceed no further, but their folly shall be made manifest unto all.*

II. The Prophesie of *Peter* came to passe then in *Judes* times: for *Jude* useth almost the very same words, and the difference is no more but this, that one foretells it, and the other shews it fulfilled. *verſ. 9.*

III. The predictions of Christ are to be

understood, concerning the Persecutions of the Christian Religion, and the subversion of the City of Jerusalem, and in this sense, *Maldonat* and *Aretius* alleadge Saint *Pauls* words, 2 *Tim.* 4. v. 6.

Those words in Saint *Luke* signifie nothing else, than that from the time that Christ ascended into Heaven, untill his coming again, Men will be alwaies incredulous. Divines interpret them, and *Jansenius* saith, *They do not onely signifie Paucity, and want of faith in men, who shall be found alive in the last day, but also in men of all times.* Some things also are alleadged for the coming of Antichrist: but of this subject you may read *Whitaker*, *Downam*, and others.

The most certain *Argument*, is the removing of that which hindereth, or the overthrow of the Romane Empire, which the popish party, as *Thomas*, *Lyra*, *Ribera*, and *Salmeron* confess to be done already. Who succeeded into his place, *Pasquier*, *Matchiavel* and *Sigonius* shew. But the clearest of them all is *Lipsius*, whose most memorable words are these. *In Memor. Fran. l. 2. Histor. Flor. l. 3. de regno. Ital. l. 4.*

Wonderfull is Gods goodnesse to this City: When he took away the force of arms, he gave force to the Lawes: When he would not let the sword rule, he granted power to the Church; and so also he made it to be the honour, the defence and the support of things. But they say that old Senate is not! Not that, but an

other,

other, and behold in that Purple, select Judges, out of all our World, who are to be regarded for their Manners, Prudence, and Arms. Should the old Cynick live again, & should see this Assembly, he would make no question, to compare it with Kings or Noblemen. What are the Tributes? Not so great but they are more innocent also, and more willingly paid. What are the Embassies, of Nations? Nor are they wanting, but they come from the known and unknown world, so wide doth this Majesty spread it self and hence they fetch Rights and Lawes of Sacred things. Kings and Princes come and bow themselves, and submit their obedient heads to this one head. But as it is no doubt but that Antichrist is come, and is also revealed to the world; so, many places of Scripture, according to some pious Interpreters, seem to intimate the neerneſſe of his Ruine, upon which they say, will follow such a peace of the Church, as the like was never before. To this peace some adjoyne, a more full conversion of Jewes and Gentiles, to which the noble *D. Makovius*, the Light of his Countrey amongst strangers, addes their return into the land of Canaan; The restitution of all things by *Elias*, the ceasing of all Heresies, Forrain persecutions, and of all Impiety. Some adde further to this, the Resurrection of the Martyrs, and a Reign with Christ upon the Earth for a thousand yeers. Of that opinion are, *Carolus Gallus* Profes-

sour

four formerly of the University at Leyden, in his *Clavis Prophetica nova Apocalypseos*: In which work he confesseth that he laboured twenty five yeers, in reading, meditating, searching, writing, and debating; And also *George Hawkwell* in his *Apologia Providentiæ Divinæ*, out of which we have taken a great part of this small Tract: as also *Mathias Martinus*, My Master, in his Epistle by way of answer to my letters, whererein I desired his opinion of this matter, *Anno*, a thousand six hundred twenty eight. *Alsted* and *Piscator* are of this minde. But this man makes that kingdom to be in the Heavens; the other saith, it is not onely upon the Earth, but makes the thousand yeers to begin about the yeer, a thousand six hundred ninety four. *Carolus Gallus* seems to joyn with them. For in his eighth *Observation*, on the 20 Chapter of the Revelations, he writes thus. *In Diatriba & Chronol.*

The Propheticall Spirit briefly doth propheſie in this Revelation of *S. John*, of a singular, and wonderfull Resurrection of the Church, Renovation and restitution thereof, Namely, that in this last age it shall be conspicuous, consisting of Jewes and Gentiles, quick and dead, and it shall after a wonderfull maner Revive, be Renewed, Restored, and Flowrish again more Gloriously than ever it did formerly, and that from those that were dead the very first death.

If

If you enquire of their Arguments, they are partly taken from the certainty of the conversion of Jews and Gentiles, partly out of some places in the Scripture expresly promising peace, partly out of the prophecy of a thousand yeers, described in the twentieth Chapter of the Revelations, not yet fulfilled. And though that matter, as Enigmaticall, cannot be decided before the event; and if it might, it is beyond my abilityes, nor doth it concern this place:

In stella Serpent. delegat. Evangel ad Indos.

Yet, I. It seems to be most true, that there shall be a more full conversion of Jewes and Gentiles, as *Keckerman* and *Justus Heurnius*, have demonstrated out of the Scripture. But after the Ruine of Antichrist, not onely that which shall oppose Idolatry, but the matter it self doth shew it; to say nothing of the shutting up of the Devill, which is written of, after the casting of the false Prophet and the Beast into the Lake.

II. No Article of the Faith should be violated, though we should maintain the coming again of *Elias*, and the returning of the Jews again into the Land of Canaan. For that which is spoken of *Elias* by the *Evangelist*, to come again and restore all things, Christ did not ascribe to *John* the Baptist. Nor is that in *Micha* spoken of him, ascribed to this man. To say nothing that

that the first coming of Christ was not terrible, but joyful. The promise made to the Israelites, *Deuteronomie* 30 is too glorious; and that it is not yet fulfilled, is apparent by the dispersion of the Jewes nor yet restored.

III. *It is very probable that the notable ruine of Antichrist is hard at hand.* For since it is evident that the History of the Revelations describes unto us three periods of the Church, and each of them is bounded with seventy seven yeers, and from thence it certainly followes that the Denunciation of the Ruine of Babylon fel about the Reign of *Charles* the Fifth, and there is nothing more written of the restitution thereof, but that those late tumults in that battell, described in the nineteenth of the Revelations, seem to be prefigured, and the successe on that side, sheweth nothing else, than what appeared in Carthage half destroyed. *Namely, that the bitings of beasts when they are ready to dy are most violent*; it can hardly be thought that it can last long. Nor are all those Prodigies, Presages, and Predictions to be neglected, which are written to have fallen out both in former times, and in these last ten yeers. What is to be thought of the modern Presages.

Indeed they are more obscure than that they may be easily looked into, and too seritous to be rejected with scoffing prejudice. And though I finde that ambitious and ignorant,

norant men challenge this to themselves; Yet Men of better mindes hold it better to wait on the event with hope and patience, than by rash Judgement to accuse the Scriptures of falshood, and to make things false to be true, or to ascribe Divinity to Humane actions; or supernaturall power to naturall things. I, though I had rather be silent, both concerning Divinity and the Truth, yet I professe that I have hardly found any thing in Histories, I have read, that is not foretold either by Divine or Diabolick, or Humane, or Naturall Predictions, or by them altogether. All the order of the four Monarchies lies couched in *Daniels* Images, the brief of all the Ecclesiasticall History is contained in the Apocalypsick writings. And out of these the Divell hath taken some things.

The birth of Christ was fore shewed by the Sybils, Oracles, and Stars, besides the writings of the Holy Prophets. What Figures of mens Nativities, and what all the rest can do is taught by a work of *Julius Cæsar*, *Eudinger de Divinatione*, and by the History of the Duke of *Eiron*. Yet there is a mean to be used in these things; they must be made use of occasionally, and not fundamentally.

IV. *It is probable that the thousand yeers in the Revelations are not yet fulfilled.* For were they fulfilled, that must be, either

in

in the first, second or third period.

Not in the first.

For then the seven Seals had their event, nor did then any thing fall out besides, but what is written of the Womans driving away, and the battell with the Dragon: also then there was an Infinite number of Hereticks, and a mighty flood of persecution.

Not in the second.

For under that both Anti Christianisme sprang up, and Mahumetisme.

Not in the third.

For then they say he was let loose. But then began the Church to rise again, with the two Witnesses that were slain in the former period; and *Babylon* began to decline. Of the same opinion is Dr. *Mede*, *a Divine of Cambridge* my Honourable friend, who is the Author of the *Clavis Apocalyptica*, *fetched out of the innate and imbred characters of the visions, and demonstrated from them.* The most reverend Doctor *Usher* Primate of Ireland saith that there is a two fold Millenary. But *Martinius* takes it for a long time by *Synecdoche*, and more rightly. But I will say no more of this matter than I have said; for I would shew onely what may be said thereof, and not what may be certainly said; if you except the first and second. *In libro de successione.*

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In the mean while I desire to be instructed of two things. Namely, Whether the Ruine of Antichrist shall be total? And whether after that Satan is bound up so, there must needs follow a cessation of all Heresies, of all Impiety, and of all Persecutions in the visible Church? Far be it from me any farther to favour the *Millenaries*, that were defended by *Papia*, *Irenæus*, *Apollinarius*, *Tertullian* and *Lactantius*, who dreamt of a glorious *Jerusalem* upon the earth for a thousand yeers, after the Resurrection, The blood of Sacrifices, Rest of the Sabbath, Circumcision, Marriages, Children, Education, Delightfull Banquets, the obedience to them of all Nations, the Moon to shine as bright as the Sun, and that the Sun should shine seven fold cleerer than it doth. Let us rather pray that God would be pleased to look upon his afflicted Church with a Gracious Eye, and grant unto it what is for the good thereof. This is sufficient, if it be not too much. But, Whether it be so or so, Thanks be given unto thee, O Lord Jesus.

Dionys. Alexand.

FINIS.

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